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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

MIGRATION OF IRISH CLERGY.

"A Layman of the Irish Church" whose letter appeared in the *Times* of Tuesday se'nnight, brought under public notice a state of things in connection with the disestablished Church of Ireland which, in whatever light it may be viewed, must be pronounced a great scandal. According to his representation, about seven hundred men took advantage of the few months of grace allowed by the Irish Church Act of 1868—many of them under the age required by law for ordination to the clerical office—simply with a view to claim the compensation granted by the Act to the curates of that Church, and, having obtained what they sought for, compounded with the Representative Body of the Church for the capitalisation of their incomes, and took their flight to England for the better prosecution of their future fortunes. Subsequent correspondents assign sufficient reasons for the conclusion that this statement of the case is largely exaggerated in respect of the number of persons whom it includes, but leaves the case itself substantially untouched. For our own part, we are not concerned to adjust the figures employed to an exact conformity with the facts. Those facts, take them at what number you may, embody a lesson which, in looking forward to the disestablishment and disendowment of the Church of England, it behoves us to ponder.

First of all, let us say, if the case were precisely what the first correspondent of the *Times* described it to be, we should see in it no argument against Disestablishment. It tells powerfully against a wasteful method of carrying into effect the principle of Disendowment. It warns us against the adoption of such an interpretation of what are called "vested interests" as tends to invite and facilitate a scandalous job. But, in other respects, the warning which it conveys tells rather in support of than against the severance of the tie which links the Church with the State. Those clergymen who have received compensation, who have "compounded" and have "cut," can only be regarded as a healthy riddance to the Church which they have left. Making every allowance for special instance and special motives, the bulk of them must be set down without any breach of charity as having sought the priest's office "for a piece of bread." They were attracted, not so much by the work which they offered themselves to perform, as by the pecuniary prizes, small, indeed, but valuable, which the State had with too lavish a hand provided for them. They cannot have been, in the main, spiritually qualified to discharge with efficiency and honour the responsibilities which they assumed. Many of them, probably, would not have thought of taking upon themselves their ordination vows but for the temptation which Parliament authorised to be dangled before their eyes. The men, perhaps, are not to be so severely censured as the provisions of the law which drew them from their natural orbit. The great mistake of the Irish Church Act lies in the subtlety of its contrivances for giving back to a newly-created ecclesiastical corporation so large a portion of the funds which it ostensibly reserved for secular purposes. That mistake, we trust, will be avoided in future.

We are told, indeed, that to the disappointment and dissatisfaction excited in the minds of recently-fledged Irish ecclesiastics in regard to their pecuniary prospects, there was added the uncertainty as to what the Irish Church would remain, owing to the strong desire evinced by the lay members of the Representative Body for a revision of the Book of Common Prayer. To a certain extent this is no doubt true. But to what does the fact amount? So far as our information extends, we believe that the laity of the Irish Church aim at the excision of those Liturgical phrases and Rubrical directions only which serve to quicken and nourish the sacerdotal spirit. Of course, if the existing members of the clerical order are imbued with the Sacramental theory, and affect the sacerdotal assumptions to which it is the porch, they do right in seeking to exercise their office elsewhere. We cannot, however, agree with those of our contemporaries who regard the action of the Irish laity as savouring of a narrow-minded intolerance. We see no good reason in the fitness of things for cherishing with special indulgence doctrines and practices which, in every age of the Church, have tended to put under the feet of a clerical caste that liberty of faith and worship which Christianity has conferred upon all its subjects. It is the fashion now-a-days to assert for the clerical order a breadth of freedom wholly incompatible with a State provision for their maintenance. If Sacerdotalism be destined once more to dominate society at its will, it should be left to do so at its own charges; and the refusal of the Irish laity to give countenance to the imposture vindicates, to a considerable extent, the position in which they have been placed as the result of the disestablishment of their Church.

We are well aware that similar motives may, to an extent much to be lamented, influence the movements of Nonconformist ministers as well as those of richly-endowed Churches. The failing is one which cleaves to human nature, and will, in some measure, operate under any conceivable conditions. But, at all events, the voluntary system makes no studied provision for the indulgence of these sordid motives in those whose vocation it is to call and train their fellow-men to the higher spiritual motives inspired by Christian truth. So far as the moral authority of the various non-established denominations prevails, their religious teachers are attracted to their office, not by the means of living which they may gain, but by the sacred nature and high character of the work they are commissioned to do. The able and admirable inaugural address delivered yesterday at the Autumnal Meeting of the Congregational Union at Huddersfield, contrasts most vividly with the statement made respecting the Irish Church by the *Times* correspondent. That vigorous discourse presents a lofty ideal of duty to such as have consecrated their lives to spiritual ministration amongst their fellow-men. And we may add that, so far as it is practically responded to, it will serve to feed the flame of a purer patriotism than any which is likely to be sustained by rich endowments, or by the most exalted social status. We heartily commend it to the perusal of our readers, and we hope it may suggest to them the moral impossibility of any such scandal occurring in the religious bodies to which they may be attached, as that upon which we have felt it our duty to animadvert.

THE CHURCH CONGRESS.

A meeting of four thousand people under the Pavilion dome at Brighton must under any circumstances be an imposing spectacle. And when those four thousand people constitute a Church assembly, it is natural to suppose that the grandeur belonging to any human multitude must be rendered still more impressive by the sanctity of common religious feeling, and the greatness of the subjects discussed. It would, however, be an idle affectation of misplaced charity to conceal our impression that the meetings of the Church Congress last week were chiefly remarkable as an illustration of the futility, on such occasions, of all other elements of dignity when supreme devotion, sympathy, and self-control are wanting. The people gathered in the Pavilion, believed themselves to represent the religious life of England. They really did, though informally, represent an ancient and in many respects venerable Church, torn by internal dissensions, not knowing whether to call itself Protestant or not; a Church which though nominally national, has dwindled into an isolated and domineering sect; a Church which stands now upon the verge of a grave crisis such as only conspicuous moderation and firmness can surmount. Surely if within such a Church there be left any genuine faith in its Divine mission, amongst the objects nearest the hearts of its children must be first of all the unmistakeable determination of the position it assumes in the controversy of sacerdotalism against the rights of conscience; next some softening of its bitter exclusiveness toward the half the nation outside of its fold; and lastly some timely counsels of wisdom and courage for the forthcoming session of Convocation. Instead of this what do we find? "The appearance of the Jacobite Patriarch of Antioch, Mar Ignatius," says the *Church Times*, "produced a sensation in the Congress Hall." In fact, this almost miraculous advent appears to have caused the principal "sensation" of the four days. The whole four thousand attendants rose in a body to their feet, a compliment which was no doubt very gratifying to the "Eastern visitors," and which we do not in the least degree grudge them. It only sets us speculating as to what would have been the effect if the President of the Wesleyan Conference and the Chairman of the Congregational Union had been presented on the other side of the chair. "Age before honesty." We mean nothing personal to our "Eastern visitors," who are we are sure all that is estimable. But if these venerable representatives of Oriental superstition received the honours of the Episcopal President's right hand, surely there would have been room on his left for some humble representatives of English Nonconformity. But such a subject as the isolation of the Anglican Church amongst English Christians was beneath

the notice of an assembly blessed by the sacred presence of a "Jacobite Patriarch."

Nor did the Congress dare to face the fact of the deep and deadly schism existing within the bosom of the Church. The construction of ecclesiastical buildings, the use of screens to cast an air of mystery on the chancel, and other minute questions of outward adornment, were discussed with eagerness. But questions of the confessional, of the "real presence," or of the special gifts of the sacerdotal office, were never touched. Nay, if they were approached even indirectly, the explosions that took place, like fog-signals on a railway, gave warning of a possible fatal collision. Convocation will meet early in next year; and before the fatal month of July something positively must be done about the Rubrics. Seeing the general, indeed all but universal, complaints of the non-representative character of our clerical Parliament, it might have been supposed that so great an assembly as the Congress would have endeavoured to ascertain by open discussion what was the general current of feeling on so pressing a question. But the managers of the meetings knew that to attempt such a thing would have been about as prudent as to conduct a competitive trial in a powder magazine between various sorts of lucifer matches.

An agreeable contrast to most of the proceedings was afforded by Professor Pritchard's paper of Thursday on the Relations of Religion and Science. It was the discourse of one who had to a considerable extent mastered his subject, and was well able to estimate its importance. But the effect of the following discussion was greatly marred by Dr. Hayman's inopportune reference of very much of the prevalent scepticism to the teaching of his great predecessor, Dr. Arnold. Indeed, the whole treatment of this subject, while marked by a considerable amount of learning and intelligence, altogether lacked the impassioned interest which characterised a previous discussion of Mr. Beresford Hope's views on ecclesiastical architecture. According to him, "the architect who did not contrive that the altar was the crown of the church, and who did not believe that as the holy mysteries celebrated there exceeded all other acts of worship, so the altar should exceed all other parts of the church, so the richest resources of art should congregate there, the line of sight from every part of the church should converge there—that man had mistaken his craft, and would never succeed in building up a worthy house of God." This is something very different from the Rubric about the "table" with a "fair white linen cloth upon it," and standing either in "the body of the church" or in the chancel. But it was received with an applause which seemed to indicate that, if the hearers had been permitted to advise Convocation, they would have made very short work with the Rubric in question. Mr. Street, who followed, accounted it a sinful waste of the gifts of Providence that cathedral aisles were not used for their obvious purpose of processions. And he wished also to encourage "the formation of guilds to say their prayers in some side-chapels or aisles." These views also were very acceptable. But Professor Donaldson, who objected to so much talk about the "altar," was absolutely shouted down. And Canon Rawlinson suitably crowned the discussion by alleging that the phrase "Lord's Table" was used in the New Testament only for the purpose of contrast with "the table of devils."

Such references are sufficient to illustrate the peculiar topics which appear to have most easily roused the enthusiasm of the Congress. We are glad, indeed, to note that on the last day the subject of "The Spiritual Life; its Helps and Hindrances," was introduced. But it seems to have taken a turn somewhat too metaphysical for edification. We are not quite able to understand the distinction which the Dean of Norwich sought to establish between spirit and soul. Nor, if we did understand it, do we conceive that we should be any the better Christians on that account. The Rev. Canon Ryle congratulated the Congress, somewhat prematurely as it afterwards turned out, on the unanimity which the subject had produced, and which contrasted so happily with the dissensions of the previous days. But a following speaker, unable to keep off the fascinating controversy of Table *versus* Altar, called up the demon of discord once more.

The Congress was not more fortunate on the subject of the sale of livings; nor yet on that of the reform of Convocation. The deep distrust of the congregation, apparently ineradicable from the clerical mind, made the notion of election by the people absolutely intolerable. Hence it is always assumed that patronage of some kind there must be. And no one succeeds in suggesting any method which, while retaining patronage, shall make the sale of its favours impossible. As to Convocation, the tone of feeling was that of simple despair. Everyone acknowledged the absurdity of its present constitution. But any project of reform was scouted as "a bubble." A general agreement appeared to be arrived at that to disturb existing arrangements would be very much like taking a stone out of Temple Bar in its present rickety condition. No one would like to be the person to do it, because of the disagreeable probability that all the other stones would descend in a shower of ruin. So all we can do is to shore it up with timber crutches, which in their unnatural awkwardness and grim mechanical necessity are like the political props of the Church as seen through the discussions of the Church Congress.

ECCLESIASTICAL NOTES.

More than five hundred members of the Baptist denomination assembled at Newcastle last Wednesday, to be present at the annual autumnal session. The name of the President alone should have been sufficient to draw many from their homes. For nearly half a century Mr. Stovel has been not only a power in his own denomination, but in English Nonconformity. Just forty years ago this year he stood on the platform of the London Tavern with Daniel O'Connell and the leaders of religious freedom, to demand from the Government the concession of equal rights to Nonconformists. What he was then he is now—excepting that the years, as they have passed, have brought to him a stronger and more widely-spread reverence and affection.

The meeting at the Congregational Union this week was prefaced by a gathering on behalf of the temperance movement. The meeting of the Baptist Union was introduced by a sermon from Mr. Arthur Mursell, bearing upon Current Forms of Scepticism, and by a Missionary Conference, presided over by Mr. Jonathan Angus. Here a paper, on Bible Translation in India, was read by Dr. Wenger, who has obtained great distinction as the translator of the Scriptures into Sanskrit—a work which, begun by Dr. Yates, he has lived to complete. The Rev. J. Trafford followed with a history of Christian Education in India, in the course of which he remarked that if there be a more kindly feeling towards Christian missionaries, and a fuller recognition of their unselfish aims, and a willingness to aid them in kindness, much of it is to be attributed to the knowledge gained through Christian institutions. Mr. Charles Williams subsequently spoke in praise of the Bible translators, and Dr. Underhill bore testimony to the success of evangelistic efforts in India. At the public missionary meeting, Mr. Sale, of Barisal, and Mr. Skrefsrud spoke with remarkable effect in favour of missionary enterprise; and, as will be seen, with a remarkable result.

On Wednesday the President's address was delivered. It was characterised throughout by robust thought and a profound devotional spirit. Mr. Stovel—who had scarcely anticipated being able to be present—spoke of the happiness of their meeting; then reviewed recent ecclesiastical events, including the Scottish Patronage Act, the Public Worship Act, and the Endowed Schools Act, vigorously commenting upon the lessons taught by these unhappy attempts to regulate worship and restrict rights. He next passed in review the condition of the Papacy and its contrast with the living faith of believers; pointed out the advantages possessed by Nonconformists, ending with a reverential reference to the Divine Love. Mr. Stovel's address was of a character that does not bear condensation, but it was one which must have made a profound impression upon those who heard it.

In moving a vote of thanks to the President, Dr. Green, of Rawdon College, made two happy remarks. "We," he said, "are the Catholics, and we are the Churchmen." "Then" (alluding to Ritualism) "if we can get rid of this—shall I call it the leaven of the Pharisees?—we need not be very much afraid of the leaven of the Sadducees. T wo go together; Ritualism on the right hand and infidelity on the left." Mr. Stovel, in replying, said, amongst other things, in reference to the Papacy, "The study and struggle of fifty years have made me feel that if ever England required the earnest action of unfettered and decided men, it is now. Now we are bound to draw the sword and throw away the scabbard."

Contrast what follows with what took place, or did not take place, at the Brighton Church Congress. Representatives from all the Nonconformist churches of Newcastle appeared before the Union, headed by the Rev. Alexander Reid, the senior Congregational minister, who stated they came with "fraternal love and sympathy" to welcome their Baptist brethren. Mr. Reid added—

Perhaps, however, I may be allowed to say that the ministers of the Presbyterian, Methodist, Baptist, and Independent denominations have been associated together in this town for more than forty years. We have met from time to time for prayer and conference, and for the purpose of promoting objects common to us all, and objects especially bearing on the spiritual welfare of the town and neighbourhood.

Following Mr. Reid came Mr. Thomson, of the United Presbyterian Church, who began his address by saying—

We, a company of Methodist, Independent, and Presbyterian ministers, appear in your midst at this movement to wish you every blessing from our heavenly Master. It gives us the highest pleasure to have an opportunity afforded, by your meeting in Newcastle, of expressing our fraternal regards for the Baptist churches represented in this assembly.

Afterwards—

Accordingly we are here to-day for the purpose of testifying that the Evangelical Nonconformists of England are a Catholic community, animated by one spirit of love to Christ, accepting the Word of God in the Holy Bible as the only infallible standard of our religion, "striving together for the faith of the Gospel," and partakers through Divine mercy of the common salvation. This is a circle of true Catholicism from which we exclude no sincere Christian of any church, and from which we refuse to be excluded by any dogma of priestly arrogance.

A Methodist Free Church Minister followed. These were the words of the President in a portion of his reply—

We hail you as our brethren, each minding the thing to which he has attained, and all looking unto Jesus for all the guidance and support which His fellowship and service may require. Union will thus become inevitable whilst we receive this revelation which He gives us of love which dwells in God, devolve all interests on His faithful care, and walk together in all His wise and just commandments.

Next, the representatives of Colonial Churches appeared and were eagerly welcomed, after which the Rev. J. Mursell, of Newcastle, and Dr. Underhill, expressed the sorrow that had been felt at the death of Mr. Robinson, of Cambridge, whose character and services were very happily described. The Rev. Charles Williams brought up the Pastors' Income Augmentation Fund, and from his statement it appears that since 1870 the receiving churches have been multiplied five-fold. Next day good consideration was given to British and Home Missions, followed by a paper by Mr. Glover, on the desirability of a close connection between the Baptist Union and the leading Baptist societies. This paper was carefully and moderately written, but its tendency towards what we should call centralisation was of a character to elicit some discussion, and no decision was arrived at. The subjects of Bible revision and African slavery were afterwards brought up, and the Union closed with a great and enthusiastic public meeting, where the Gospel of Christ and free Christianity were placed before the people. All the days of the Conference not a word of discord was sounded. One sole object was in view—to strengthen spiritual character and spiritual work. How could there be discord when only that motive was present?

This week the Congregational Union is meeting at Huddersfield. We give in our Supplement a digest of the President's address, delivered yesterday morning, from which it will be seen that Mr. Rogers, whose subject is "Our Age, and Our Work in it," mainly deals with certain aspects of modern scepticism. In the course of the address he referred to the changed position of this question, the wider circle which was being influenced, and the greater severity of the crisis. Especially he referred to Dr. Tyndall and his school, while, at the same time, he was careful to distinguish Dr. Tyndall from mere coarse assailants of Christianity. From this the President passed on to the message of Christianity, as distinguished from the message of science, and pointed out its present difficulties, arising especially from the assumptions of sacerdotal authority. "Rampant Erastianism" was next treated, and next the temper of our controversy with the Establishment. Ritualism, as an expression of religious worship, was then dealt with, and, as Mr. Rogers remarked, "the development of religion as a fire in the heart, and a power in the life, is the best security against the evils of an excess of ritual." He closed with an eloquent expression of faith in the religious future of this country. Looking at what was said upon this subject in the Church Congress, we ask who are most likely to be able to conquer the sceptics? There it was said—More High-Churchism, *here* it is said, More religion. You have in this a characteristic difference between the "Church" and the churches.

We have not much space for these Notes this week, but it is worth while saying that there is to be another movement to promote reunion—that is, some sort of reunion, between Episcopalians and

Nonconformists. We have seen two statements referring to it. One is that it is to be based upon a doctrinal foundation including the Trinity, the Incarnation, and the Atonement; other matters being left alone: but another statement, in the *Church Review*, does not seem to have quite such a catholic appearance. However, *cui bono?*

THE BRIGHTON CHURCH CONGRESS.

There were three disadvantages attending the Church Congress at Brighton last week, which should not, in fairness, be overlooked. The first was the numerous attendance, and everyone who has had practical experience in these matters knows that a large conference is, generally speaking, less useful than a small one. Next, the subjects allotted for discussion were too numerous, and therefore discussion had to be cut short. Lastly, the two largest parties in the Church have been, for many months past, in a very excited state; and, as Canon Ryle has said in one of his pamphlets, you cannot bring acids and alkalis together without something like an effervescence taking place. So, all things considered, human nature as well as everything else, it may be said that the Congress has gone off better than might have been expected. What has been, or is likely to be, its practical use, is altogether another question.

The Bishop of Salisbury, in the sermon preceding the Conference, possessed an advantage which was necessarily denied to other speakers. He was in what Robertson, of this very Brighton, called "the coward's castle." Yet, there was some boldness in touching the very topics upon which opinion was so much divided—as he did when he said, of those who sought unity by imitating the outward practices of other communities, that there was no course less likely to attain such an object. "Were Roman Catholics," he asked, "drawn one bit nearer by such imitations? On the contrary, they laughed them to scorn, and demanded full and absolute submission." A great many Ritualists must have heard this, and they heard a bitter truth.

The Bishop of Chichester's opening address was conciliatory and complimentary. He told his very appreciative audience what an admirable Church the Church of England was; asked the Congress to be wide in its sympathies, and not to use strong language or passionate pleadings; but he gave unconscious expression to his apprehensions, after inviting applause for the speakers by saying, "I will not suppose that any demonstrations of a contrary nature will be made here. Such sounds as these are discreditable to any deliberative assembly, and will, in this assembly, surely be unheard." Again, and once again, he expressed the hope that there would be no animosity; said "This is no place for passions," and besought the members to seek peace—he might have said "to keep the peace." However, the address was well adapted to the occasion, and very well received.

The "Old Catholic Movement" came up first for discussion—introduced by the Bishop of Winchester, who sketched its difficulties, and expressed the opinion that if the Old Catholics could maintain their position they might unite a divided Christianity. Professor Mayor gave instances of the persecution to which this body had been subjected, and Mr. McColl spoke highly of Dr. Dollinger, but not very encouragingly of the prospects of the movement in Switzerland, France, or Italy. The Dean of Chester spoke with sympathy, and all through the subsequent discussions there was a similar tone, but the Bishop of Melbourne was careful to point out the heresies even of the Old Catholics, and to hold up the Church of England as the standard of the faith! Dr. Littledale's reception after this was so cordial as to indicate something as to the predominant composition of the Congress, and when he declared—"We too, can tell of legislation directed especially against us; we, too, can tell of the weak and unprotected being singled out for attack, while the powerful and influential are allowed to pass unscathed"—the applause was admonitory. It was well to close that sitting there and then with a hymn, which was done.

With one exception, as far as we can judge, the discussion in the evening of this day on Home Missions brought out nothing new, the speaking generally being simply in favour of their usefulness and continuance; but Archdeacon Emery broke new ground in suggesting that it would be well, if every two or three years, every district were worked by a special mission, and that another element must be greater elasticity in their services; they ought not to be confined to the Bible and the Prayer-book. But the Archdeacon must know as well as any one, that this cannot at present be done; the life of the Church still being half stifled, as the *Quarterly Review* has just remarked, by forms and ceremonies and Acts. When it would do good these are present with them. The subjects discussed in sections were Church Music and Missions to Seamen, and so the first day ended.

On Wednesday the Patriarch of Syria and the Bishop of Jerusalem were received with immense cheering, which we are afraid would not have been awarded to the President of the Congregational or the Baptist Union. Then came up Modern Missions, introduced by the Earl of Chichester, who assigned their success to careful instruction in the Bible and wide circulation of the Book, and the Bishop of Victoria asked them to forget their "deplorable divisions," and pay more attention to this duty. Then succeeded one of the great discussions of the Congress, to which we have looked forward with some interest, in order to be able to gauge, if possible, the state of moral feeling in the Church. We refer to "Church Patronage." The discussion was opened by the Bishop of Lincoln, who confined his remarks to private patronage, of which he gave a general history, which we need not summarise. After this he dealt with the moral defects of the practice. We quote his words:—

> It has been calculated that if the 7,000 benefices in private patronage were bestowed impartially, no praiseworthy clergyman would remain a curate more than ten or eleven years. But now many meritorious clergymen remain curates for twenty or twenty-five years, or even all their lives. The notion that patronage, which implies a right to present a clerk for institution, also involves a right of sale of the living, or of a next presentation, ought to be eradicated from the popular mind. The Crown founded most of the bishoprics of England, and the Crown is said by Richard Hooker to have, therefore, the patronage of those bishoprics; but what should we think if the advowson to the Bishopric of London or Archbishopric of Canterbury were advertised for sale? In Lincoln Cathedral all the fifty-two prebends or canonries were founded by Bishops of Lincoln, and the bishop is patron of them all. But what would be said of the bishop if he were to announce the next presentation of any one of these fifty-two prebends for sale in the *Ecclesiastical Gazette*? And why should the condition of some of the inhabitants of parishes, the cure of which is in lay hands, be worse than that of those in episcopal patronage? Why should the former be saleable if not the latter? What then, we repeat, is to be done? 1. Let the sale of next presentations, which tempt people to buy a cure of souls for the sake of the man, instead of selecting a man for the sake of the cure, be prohibited. 2. Let the sale of advowsons be controlled by wholesome restraints. 3. Let sales of advowsons be discouraged as much as possible. 4. Let publicity be given to all transactions in such sales, and let them be registered in the registry of the diocese where the benefices are. 5. Let no one be admitted to a benefice till he has been at least four years in holy orders, and let no one be admitted to a benefice in a parish containing a population of more than 200 souls after seventy years of age. 6. Previously to institution let a *si quis* be publicly read for three Sundays in the church where the vacancy is, and let the parishioners have an opportunity of stating objections to the clerk who is to be presented, either on moral grounds, or for reasons of mental or physical infirmity. 7. Let all institutions of clergymen by bishops be public in the church in which the clerk is to be instituted. 8. Let inductions also be public. 9. Let bonds of resignation, whether general or special, be prohibited. 10. Let all donatives be put on the same footing as other benefices with cures of souls. 11. Let avoidances of benefices by cession and resignation of benefices by clerical patrons be carefully restrained by proper securities. 12. Let contracts for the payments of interests by the vendor of an advowson to the purchaser, till a vacancy occurs, be declared to be illegal. 13. Let the present declaration made by clergymen at institution to a benefice concerning simony be made more intelligible and precise. 14. Let a declaration be required of patrons presenting as well as of clerks presented. 15. Let bishops be encouraged and protected by law in resisting the intrusion of clerks by corrupt practices, and manifestly incompetent and unfit for the cure. But, after all, the hope of a reformation in this matter rests mainly, under God, of a creation of a sound and wholesome public opinion on church patronage. Let all who are concerned in it resolve to reform and regulate their consciences by God's will and word, and by the judgment of the Church, and act accordingly.

It will be seen from this that the Bishop of Lincoln has now advanced beyond the proposals which he made to the House of Lords, and also beyond the report of the Lords' Committee. He is getting more "thorough." He would scarcely be disappointed with the subsequent papers. Canon Ashwell and Mr. Phillimore both, in prepared papers, deprecated the present system. Then the Earl of Harrowby rose. He, too, is now prepared to go further than he did. He said—

> Do we mean simply to get rid of scandals and abuses which the present machinery of the law leads to, or do we really mean to take effectual precautions that no appointment to a benefice shall be sold, whether directly by a next presentation, or in reversion by the sale of the advowson? The latter, by a small majority, the committee of the House of Lords refused to do. For the former they have made considerable provision. I voted in that majority, and am prepared to go somewhat further.

Mr. Hubbard, as might be expected, was conservative, and did not seem to think that there was much that was wrong in the present system, and Mr. Gorst thought "the whole thing required consideration." Canon Gregory, however, admitted that "there was a great public scandal, and there was a pressing necessity to put it down at once." Other speakers generally concurred, and we should say that, on the whole, the tone of the Congress upon this subject was as satisfactory as, under the circumstances, could have been expected.

Next came another exciting subject—the Reform of Convocation—upon which there were the clearest divisions of opinion. Lord Alwyne Compton read what might be termed an Erastian paper. He suggested an enlargement of the Lower House, but that there should be no lay representatives, and that it was "wiser for the House of Commons to continue to legislate for them on all matters." Mr. Robinson then attacked Canon Ryle for his "airy schemes" and his talk, without doing anything, and the Canon, of course, rose to defend himself. He argued strenuously for the admission of the laity. Canon Perry, however, declared that if this were done, the historical continuity of the Church would be broken, and as for legislation by Parliament, they had "had enough of it." Now began the excitement. Colonel Barttelot made a thorough Protestant speech in favour of the Reformation, the mention of which word caused a general uproar, which was continued all through, every sentence being almost drowned in the tremendous noise. But the Colonel stood his ground, and fired his shots right into the midst of the enemy's ranks, producing a terrible confusion. When he asked if anybody would like to see the Church of England Romanised, "let him stand up," there was no getting on for a moment or two, and when he denounced "sacerdotal supremacy," there was no getting on at all. Canon Fremantle supported him with admirable courage. He, too, took the Protestant line. This is what took place:—

> So long, he said, as the Church was Protestant, the clergy would have the confidence of the nation, but if they built up again what was destroyed at the Reformation, they would lose, and righteously lose, the sympathy and support which they had enjoyed for three hundred years. (Loud cheers.) They would thank God they had a Protestant Queen, a Protestant Parliament, and a Protestant Prime Minister. (Loud cheers.) The people of England had declared they would never be Pope-ridden or priest-ridden. (Cheers and counter-cheers.) The people objected to the confessional—(confusion)—and to those who by ceremonies changed the sacrament into a sacrifice. (Renewed uproar.) They wanted a conference of clergy and laity to discuss these matters, which Convocation could not do. Let Convocation go on as a debating society, but let some new organisation deal with these questions in a manner which would secure the confidence of Parliament and the people generally. ("No, no," and cheers.)

A little speech after this from Canon Burrows, and then Archdeacon Denison rose, and with his exaggerated good humour made everything pleasant. There was laughter instead of uproar. He told the Congress that Convocation was not such a "set of fools" as was generally supposed, and the Ministry had told them they might talk as they liked, for they could do nothing. Archdeacon Bickersteth said something pleasing about what Convocation had done; and Canon Barry told them that its reform would do more to avert "the catastrophe of disestablishment" than anything else. That was the first time, we believe, that disestablishment was referred to, and—it has to be "averted." In the evening of this day there was a meeting in favour of Diocesan Synods with lay representatives, which found favour with everybody.

Thursday's proceedings commenced with a discussion on the Fabrics and Services of the Church, initiated by Mr. Beresford Hope. It was mainly what is termed an "ecclesiological" discussion, and gave rise to another unseemly exhibition. Mr. Street, the architect, spoke for more stateliness, ornament, etc., for "the screen," for mysterious effect, and for *two* "altars"—whereat the Evangelicals rose. Mr. Cadman was their first speaker, and said that a church was a place in which the Gospel was to be preached, and not a mere æsthetic edifice, and Mr. Hoare created some excitement by denouncing altars and screens. So the discussion went on, and on the whole, could not have been very edifying. But the afternoon discussion on "Scepticism," drew a crowded and very interested audience. Three papers were read—one by Canon Westcott, another by Professor Birks, and a third by Professor Pritchard—each dealing with separate aspects of the question. But even here, Church parties could not be kept asunder. The Hon. H. L. Wood said that the infidels considered that "recent legislation would crush their deadliest foe—the sacerdotal party"; while Sir John Conway thought that the High-Church party was the great bulwark of the faith. Dr. Hayman, with singular bad taste, denounced, amidst a perfect uproar, the effects of Dr. Arnold's teaching at Rugby, for which he was well rebuked by Mr. Wright. And this was the issue of the debate on Scepticism. How many sceptics is it likely to restore or to prevent?

There was a Working Men's Meeting held this evening, which was addressed by Canon Miller, who said that from a conference held some years since in London, he had gathered that the objections of working men to religion resolved themselves into two, viz., grievous abuses in the Church and bad and vicious clergymen, and, said the Canon—if he is reported rightly—the abuses had "all been swept away"! He thought it hard lines that when a clergyman did anything wrong it should be paraded in all the penny newspapers, and he defended sermons. Canon Ellison spoke on temperance and the Bishop of Manchester made a good speech "all round." Mr. Gorst, who followed, was Churchy, and actually maintained that the Church was almost the only institution in the country in which the poor man stood

on an equality with his fellow-men; but we should judge that his speech was not remarkably affectionate.

Friday was the last day. It was devoted, in the first place, to a discussion on "Spiritual Life; its Helps and Hindrances," which, on the whole, was well maintained, but the debate is described as "a series of sermons." It at last got sadly adrift, and was stopped by the President. In the afternoon the influences of social and sanitary questions on religion was brought forward by Dr. Acland—a very competent authority—who spoke of sanitation, of cleanliness, of temperance, &c. Dr. Tidy followed on the same line in slightly exaggerated phrase, and something was said of recreation, of ventilation, and so on. In a sectional meeting the Higher Education of Women was considered, and on the whole, in favour of such education. The High-Church party took advantage of this last day to agree upon a petition to Convocation to this effect:—

We, the undersigned, clergy (or lay communicants) of the Church of England, earnestly pray that your —— House, in its deliberations under the Royal Letters of Business, will maintain the integrity of the Book of Common Prayer as settled in 1662; and further, that in any explanations which you may deem it needful to propose touching the rubrics of the said books, provision be made for the retention of such ornaments of the Church and of the ministers thereof as were prescribed by and used under the Prayer-book of 1549, and which your petitioners humbly represent are, in their judgment, lawful under the present Act of Uniformity. At the same time your petitioners strongly deprecate the enforcement of things which have long been in abeyance upon unwilling clergy and congregations.

On the whole, this Congress, may, perhaps, be pronounced to have been a success. Thousands of persons, most of them occupying an influential position, heard several subjects discussed, and no doubt have received a healthy stimulus in many right directions. We have observed in it what we never doubted to exist in the Church—an anxious desire for the increased influence of vital religion, and, with that, many wide and good human sympathies. But, if the Brighton Congress is to be taken as an illustration of the condition of mind of more earnest Churchmen, we also should say that extreme High-Churchism is growing, and that there is no tendency towards the union of parties. The bishop cried "Peace," but there was no peace, and probably some members have gone away disliking each other more than ever. But, as we have said, the Congress met under disadvantageous circumstances, and every allowance must be made for that fact.

THE LIBERATION SOCIETY.

MR. GORDON'S LIBERATION LECTURES.

Liversedge, West Riding.—Mr. Gordon, lecturer on behalf of the Liberation Society, lectured in the Methodist Free Church, Littleton, Liversedge, on Monday evening last, on the aims of the Liberation Society. Mr. J. Clay, of Cleckheaton, presided, and spoke very warmly of the society's work. There was a large congregation, who very attentively listened to the lecturer, and heartily responded to his appeals. No controversy, but hearty votes of thanks, and urgent requests for another visit.

Cockermouth, Cumberland.—Thursday evening found Mr. Gordon in the Royal Assembly Room, in this town, in reply to Mr. Lyon's reply to his previous lecture there. Mr. Irwin again ably presided, and, notwithstanding the somewhat sudden arrangement, and the terribly inclement weather, there was a good audience, who seemed thoroughly to appreciate Mr. Gordon's criticisms of his opponent's logic and law. Usual votes of thanks.

Seghill, near Newcastle.—On Saturday evening Mr. Gordon lectured in the Methodist Free Church in this populous mining neighbourhood on Disestablishment and Disendowment. Mr. Shawcross presided, and there was a capital company. Persons present from adjoining places asking for lectures.

This week Mr. Gordon is amongst miners of a different class—the salt-miners of Cheshire. The Carlisle debate is now fixed for the 29th and 30th October, in the new Victoria Hall in that merry border city, and the utmost interest prevails.

The Approaching Liberation Conference.—On Friday, the Manchester Conference Committee met for the purpose of completing the arrangements for the meetings to be held in Manchester on the 4th of November, which will open the disestablishment campaign for the approaching political season. Mr. Henry Lee, J.P., presided, and Mr. Carvell Williams, of London, was also present. The conference will be held in the Memorial Hall in the morning of the day named, and will be followed by a meeting in the Free-trade Hall at night. A large number of invitations have been sent to the society's supporters in Lancashire, Yorkshire, Westmoreland, Cumberland, Cheshire, and the North Midland Counties, but other friends who wish to attend will be at liberty to do so. It will however, be needful for those who propose to be present to obtain cards of admission from the London office, or from the society's agent in Manchester, Mr. J. F. Alexander. Several of the leaders of the movement have intimated their intention to be present. The circular convening the conference, which is signed by the officers of the Central Executive, and of the Manchester District Council, the Yorkshire District Council and of the Manchester and Salford Auxiliary—refers to "the ecclesiastical events of the late parliamentary session, with the legislation which may be anticipated next year, the condition of the Established Churches of England and Scotland, and the state of public opinion in both countries in regard to the question of disestablishment" as furnishing "abundant reasons" for urging attendance at these meetings. It adds, "In the present aspect of public affairs there is everything to encourage us; but our hopes can be realised only in proportion to the use made of our opportunities, and, while we have so many incentives to increased exertions, there is nothing to justify the slightest abatement of zeal, vigilance, and discretion."

CHURCH AND STATE ON THE CONTINENT.

On Friday the Archbishop of Cologne was released, after an imprisonment of six months and nine days. The rest of his term has been remitted, in consideration of the salary withheld and the money obtained from the sale of his effects.

The Correctional Tribunal in Trèves has given a decision in the case of Bishop Eberhard. It declares that the fine inflicted upon him has been discharged, both through the confiscation of his revenue, and by the imprisonment he has undergone, and it orders the prelate's release.

The Hesse-Darmstadt Parliament is discussing a facsimile of the Prussian Ecclesiastical Laws. The clauses already put to the vote were passed by a majority of two-thirds. In some respects, the new law laid before the Chamber of Hesse-Darmstadt goes beyond the Falck legislation in scope, for it imitates an Act already passed in Baden, by making it an offence in a priest to use his spiritual office in any way for the purpose of influencing elections. No spiritual penalty inflicted by any Church power is in future to be allowed that can in any way trench upon the civic rights of the alleged offender. Religious processions are no longer to occupy the public roads without the previous permission of the proper civic authorities. No new establishment of any religious order is to be founded in any part of the Grand Duchy, nor are those now existing to receive any additional members; the only exceptions allowed being the Ursuline nuns and other sisterhoods which devote themselves to education, whose continuance may be permitted by special licence in the case of each house from the Minister of the Interior.

The Catholic vicar of Posen has been forcibly ejected from the province of Bren. Herr von Niegolewsky, a landed proprietor, who is the patron of the church of Maiewski, has been arrested by the authorities for refusing to give up the ecclesiastical funds and registers.

The Queen Dowager of Bavaria was received into the Roman Catholic Church at Hohenschwangau last Wednesday. According to the Prussian correspondent of the *Times*, Her Majesty's change of religion has led to a rupture between her and her eldest son, the King. The Queen has long wished to abjure Protestantism, but was prevented by her husband, and, after the death of the late King, by her son. It appears, however, that the vicar of a lonely Tyrolese village in which she spent the summer succeeded in fixing her resolution. She is the first Catholic Queen of Bavaria, it having always been the practice of the Bavarian Sovereigns to marry Protestant ladies, in deference to the feelings of the large number of their subjects who belong to the Lutheran Church. The Queen has never exercised political influence.

The inhabitants of the Canton of Soleure have ratified, by 8,356 votes against 5,890, the decision of the Grand Council, suppressing the Convents of Mariastein and the Chapters of St. Urs and St. Leodegard. In the Jura, thirty-five Liberal Catholic Communities have been constituted without difficulty.

The Protestant Consistory of Geneva have refused by a large majority to allow Father Hyacinthe the use of the Madeleine Church for week-day lectures on the Decalogue. Father Hyacinthe first applied for the use of the Fusterie Church, but a difficulty was raised as to the quarter to which the application should be made, the Consistory having the jurisdiction as regards religious service, and the Municipality the jurisdiction as to lectures and meetings. He was asked which category his lectures would come under. He thereupon asked for the Madeleine. The refusal, as explained by the *Journal de Genève*, was based on his being a priest and a Catholic, and on the position he has assumed towards the State and the Old Catholic community.

The Council of the Church Association has received 12,000 signatures to the memorial against the sanction of the eastward position, etc.

The Company appointed to revise the authorised version of the Old Testament concluded their twenty-fifth session on Oct. 7, at the Jerusalem Chamber. The revision was continued as far as 2 Samuel vii. 8.

The *Dublin Mail* has the best authority for stating that the charges of the *Times* respecting the ordination of youths and others, for the corrupt purpose of spoiling the surplus fund of the Irish Church, have no application at least to the diocese of Dublin, in which no relaxation of canonical rules in any particular was permitted.

Mr. Gladstone on Ritualism.—Mr. Gladstone, in a letter to the *Guardian*, thanks the numerous correspondents who have written to him respecting his essay on Ritual. He also acknowledges the "striking sermons" that have been preached on the same article, and would seem to be quite satisfied with the results he has attained. The *Contemporary Review* containing the article has reached a tenth edition.

Anti-Ritualist Meeting.—A largely-attended meeting of representative Evangelical Churchmen, clerical and lay, was held in the Albion Hotel, Brighton, on Thursday evening last, when resolutions were passed unanimously pledging them to resist all attempts at rubrical revision in an anti-Protestant direction, and more particularly proposals to legalise vestments and the eastward position. The meeting was private.—*Record.*

The Free Church of England Movement.—We regret to hear that there is likely to be a secession of a number of Churchmen in the vicinity of Highgate and Kentish Town, on account of Ritualism. A meeting has been held in that neighbourhood with a view of establishing a Free Church of England, and was attended by a number of influential residents. A wealthy gentleman has given a valuable site for a new church, and immediate steps are to be taken for its erection there. We hear also that a Free Church of England service has been started at Bishop's Cleve, Gloucestershire, which is well attended.—*Rock.*

Another Secession.—Lady Beaumont, of Carlton Towers, Goole, has been received into the Roman Catholic Church. Lady Beaumont is the daughter of the late Lord Kilmaine, an Irish Protestant peer, but though she married the late Lord Beaumont, a Catholic, she remained Protestant during the lifetime of her husband, and her sons were brought up as Protestants. Her eldest son, the present Lord Beaumont, no sooner attained his majority than he became a Roman Catholic, and now his mother, Lady Beaumont, has followed his example. The Hon. M. Stapylton, the younger brother, still remains in the Protestant Church.

The Duke of Northumberland and the Church of Rome.—The *Record* is requested to state, on the part of the Duke of Northumberland, that the report which has lately appeared in the daily papers of his conversion (varied occasionally by the addition of that of the duchess) to Romanism is, in all its particulars, an absurd, if not a malicious, imposture. He would not have thought it worthy of a contradiction, were it not that the present state of the public mind, with respect to such changes of creed, seems to render it a duty to give the falsehood an immediate and widely-spread refutation.

Christians in Turkey.—The Porte has authoritatively denied the allegation of a persecuting policy being followed towards Moslems converted to Christianity, and has officially stated to the British Ambassador that the privileges and protection accorded to all religions by the Firman of 1856 will be strictly maintained. The cases referred to from the Ausargan tribe arose out of the exemptions from military service claimed by three individuals on the plea that they had become Christians. The Porte rejects this excuse, which, if admitted, would be often abused in order to escape from military service. As evidence of its good faith, the Porte will accept substitutes on the usual terms.

Church Affairs at Sevenoaks.—Matters relating to the parish church here are in a most unsatisfactory state, the archbishop having, up to the present, refused to accept the resignation of the Rev. H. F. Sidebottom, who left the parish over a month ago, the clerical duties having since been carried on by the Rev. C. Crofts, head master of Queen Elizabeth's Grammar School, who, however, was compelled to give up the Sunday-afternoon service, so that the general condition of things ecclesiastical is anything but satisfactory. His Grace is evidently determined to deal a severe blow at the "warming-pan" system, which appears the more discreditable to the Church when an aged minister, who has arrived at nearly fourscore years, should have to give way for a young man not long out of his "teens." The parishioners, however, have the greatest cause of complaint; first, they were handed over to the care of Age, with the full knowledge that it was to be followed by Youth; but there was a proviso that if this latter should decline the responsibility of ordination, then the living was to be sold, and the qualification in that case was, unnecessarily, Wealth. Can it be surprising that the parish church should be half filled, and that Dissent should abound? Mr. Curteis has already taken possession of the rectory house, and we undertand has appointed to curates to assist him in the discharge of his duties. Should, however, the archbishop altogether refuse to accept Mr. Sidebottom's resignation, Mr. Curteis will have to vacate the house, and his appointments will not be confirmed.—*South-Eastern Gazette.*

The Church Congress and the Laity.—The *Spectator* remarks that the Church Congress at Brighton does not seem to be very representative of lay opinion. For the most part, the clergymen there seem to throw cold water on all plans for giving the laity an efficient voice in the organisation of the Church, and to restrict their views of Church Reform to plans for the better representation of the clergy. The truth is, that these clergymen really get into the way of thinking that the unction they fancy the bishop's hands give them, confers on them very nearly as much right to settle the faith of the laity and prescribe their forms of

worship, as the Roman theory of an infallible Church gives to the members of an Œcumenical Council. One thing is very certain. Parliament has the supreme control of the Established Church, and Parliament, containing, as it does, very large elements of non-Anglican belief, will never consent to discuss minutely the conditions of church-membership or of clerical subscription. If a body of any kind can be formed, containing a sufficiently large infusion of manly lay element, to advise Parliament on the subject of Church comprehension and regulation, it is likely enough that Parliament will take the advice of such a body. But if not, the knot must be cut instead of untied. Rather than debate continually articles of belief, in a heterogeneous body of Atheists, Theists, Jews, Roman Catholics, and every shade of orthodox and heterodox Protestants, or, still worse, rather than allow itself to be guided by such a body as the clerical Convocation which now exists, Parliament will evade the difficulty by telling the Church to shift for herself. Disestablishment must come, if the Establishment remains with its hands tied, unable to widen, or even to propose to propose to widen, conditions virtually dating from the sixteenth century, and which seem suitable only to the medicated, shrinking imagination of a lot of clergymen.

The Dominical War in Exeter.—The Exeter correspondent of the *Pall Mall Gazette*, writing on Monday night, says:—"Fresh bitterness has been engendered by an 'address,' signed by thirteen clergymen of Exeter, in which it is contended that Dominicals are taxes in lieu of tithes—that, in fact, they have been decided in a court of law to be tithes. The objectors, however, say there is no clear evidence of their origin or any Act of Parliament sanctioning them; there is nothing but custom to go upon, and upon the custom only have the magistrates decided against the recalcitrants. Further, as tending to keep the strife alive, the Rev. J. B. Strother has put a bailiff in possession of the goods of another parishioner who refuses to pay Dominicals, and I am informed that distress warrants will follow in nine or ten other cases. Of the four clergymen who have made themselves most conspicuous in this 'war,' however, two only have as yet gone to the extreme of 'selling up'—Rev. J. B. Strother and Rev. J. Pearse. The other two, Rev. A. H. Hamilton and Rev. J. Ingle, have contented themselves, the former with summoning a few objectors only, and the latter with upholding on a public platform his right to Dominicals. The magistrates make no secret of their sympathy with the 'martyrs,' and an influential county magistrate writes in the *Western Times* an indignant protest against Dominicals, and has sent 3*l.* to the Anti-Dominical Committee, who are continually receiving donations from high quarters. Another clergyman, the Rev. A. B. Savile, rector of Shillingford, has subscribed. Sandford's goods, which were 'sold' for about 3*l.*, have been replaced by as nearly as possible similar goods, which have cost 12*l.*, and the committee have decided to test the legality of the auctioneer's proceedings in a court of law. Altogether the matter promises to give rise to plenty of litigation. An indignation meeting is to be held to-night (Tuesday)."

M. Guizot's Confession of Faith.—In the last number of *Christianisme au XIX. Siècle*, the following extract from M. Guizot's will is printed:—"I die in the bosom of the Reformed Christian Church of France, in which I was born, and in which I congratulate myself on having been born. In remaining attached to her, I have always exercised that liberty of conscience which she allows to her adherents in their relations with God, and which she invoked for her own basis. I have inquired, I have doubted; I have believed in the sufficiency of the human mind to resolve the problems presented to it by the universe and by man, and in the power of the human will to govern man's life in accordance with its law and its moral purpose. After having lived, acted, and reflected long, I have remained, and still remain, convinced that neither the universe nor man suffice either to explain or to govern themselves naturally by the mere force of fixed laws to which they are subject, and of human wills that are brought into play. It is my profound faith that God, who created the universe and man, governs, upholds, or modifies them either by general, and, as we say, natural laws, or by special and, as we call them, supernatural acts, emanating, as do also the general laws, from His perfect and free wisdom and His infinite power, which it is given to us to acknowledge in their effects, but forbidden to understand in their essence and design. Thus I have returned to the convictions in which I was cradled. Still firmly attached to reason and liberty which I have received from God, and which are my honour and my right in this world, though I have returned to feel myself a child under the hand of God, sincerely resigned to my large share of weakness and ignorance, I believe in God, and adore Him without seeking to comprehend him. I recognise Him present and at work not only in the fixed system of the universe and in the inner life of the soul, but also in the history of human society, specially in the Old and New Testaments—monuments of revelation and Divine action, by the mediation and sacrifice of our Saviour Jesus Christ for the salvation of the human race. I bow myself before the mysteries of the Bible and the Gospel, and I stand aloof from the discussions and the scientific solutions by which men have tried to explain them. I trust that God will allow me to call myself a Christian; and I am convinced that in the light on which I am about to enter we shall see clearly the purely human origin and the vanity of the greater part of our discussions here below on Divine things."

The Bishop of Manchester on Christianity.—The Bishop of Manchester preached on Sunday morning to a crowded congregation at the Chapel Royal, Savoy, from the text Ephesians iv. 17—20. In the course of his sermon the bishop said that M. Renan seemed to think that the founder of Buddhism had a higher conception of the duty of humanity than Christ, and many said that the teaching of Socrates was as good as that of St. Paul; that even the doctrines of the great Chinese moralist did not fall much behind the ethics of the Testament. It was an easy taunt to make, and a hard one to repel, that Christianity was but a civilised heathenism—a poor, thin varnish of high-sounding principles and transcendental doctrines never translated into, nor very deeply influencing, the actual conduct of living men. For himself, admitting and deploring the failures of the Gospel—weeping at the very thought that a thing so mighty as Christ's Gospel might have been for the regeneration of man, for the healing of the grievous sores and the saddest sorrows to which humanity was liable, had been frustrated by the faint-heartedness, the half-heartedness, the lethargy, the indifference, and the fashionableness of men and women—admitting all these with a sadness of shame, he yet must confess he did not exactly see the reason why clever men should seem to find so exquisite a pleasure and so much delight in destroying high ideals. The Gospel put before man high ideals; it told him what he was, and of a glorious destiny in a world to come, wherein he might be developed in the likeness of the angels, or, as St. Paul has said, into a glorious body like Christ's. That fair vision had the merit of being not antecedently improbable. He imagined that if there was any truth in the theory of evolution, there might be such an ideal state to be reached in the Church; but that high ideal was being swept away, and men, instead of doing like the Apostle did, forget the things which were behind, sought to prolong their vision beyond the horizon by experimental evidence. They set their eyes upon the finely granular albumen in which men of science saw the promise and potency of every form of life; but how did that help a man to do his duty better in this nineteenth century, so long after the blessed Gospel had been proclaimed to the world? Was the world so pure, so unselfish, so full of sympathy and the spirit of devotion to duty, that it could afford to dispense with the highest motives and the noblest exemplar? Had any one ever honestly compared the teaching of Christ or of Paul with the teaching of Socrates, or of Confucius, or of Sakyamouni, or of Mahomet, and come to the conclusion that the one had no more claim than the other to the title of divine? To his apprehension the difference was so great as to amount not only to a difference of degree, but to an absolute difference in kind.

Correspondence.

FARM LABOURERS' WAGES.

To the Editor of the Nonconformist.

Sir,—As a constant reader of your paper, will you allow me to offer a few remarks upon your article of last week on "Labourers' Wages and the Price of Wheat." During the controversy on the labour question that has been going on for the last two or three years, nothing has struck me so much as the amount of ignorance shown—not only as regards facts, but as regards the simplest economic principles, by many who have taken part in the controversy. Not a few of our public writers and platform orators seem, on this question, to be not much before the country rustic, who would perhaps not deny that the sun rises and sets according to the laws of nature, but would neither understand nor believe that laws had anything to do with the thunderstorm, or the appearance of a comet.

The article in question proceeds upon the assumptions—first, that the labourer is helplessly in the hands of his master; and, second, that there is no other reason why the wages of agricultural labourers are now somewhat falling than the one given—viz., the fall in the price of wheat. In proof of which you say—"The supply of labour is not more abundant than it was last year, and the work to be done about the same." Now it is evident that upon this last statement the whole question hinges. The reason given by some farmers for reducing wages may have no more to do with their power to effect the reduction than the reason given by the late Emperor Napoleon for attempting his march to Berlin had to do with his ability to reach that city. The real fact is that ordinary farm work is much forwarder this year than it was last, while the supply of labour has of late considerably increased. I have not for the last seven years during any summer had so many men apply for work as during the last six months, with the exception of the month of harvest. And reports from all parts of the country agree in this—that labour of late has become more abundant. Even in the North I understand wages have recently somewhat fallen. So far from the contemplated fall in wages proving, as you say, that "there is, in the proper sense of the term, no wage market in existence," it is exactly because the wage market is worse that prices are somewhat falling. To give an instance. In this neighbourhood it has been a very common thing of late years for a labourer if he happened not to be able to get a job he liked, to go, perhaps for a few weeks only, to the Northamptonshire Ironstone Works. Not only is he unable to do this now, but many of the men employed regularly at those works have been discharged and have had to seek work elsewhere.

The old principle of graduating the rate of wages according to the price of wheat may be absurd, and it scarcely obtains now to any appreciable extent. Indeed, wages here are, I believe, 1s. per week higher than they were in 1847, when wheat touched 15s. per bushel. But I fail to see why even this principle is less fair or advantageous to the labourer than that you commend—of paying in proportion to the supposed profits of the employer. The ironmaster regulates the wages of his workmen according to the rise or fall in the price of iron. If the farmer does the same with wheat, I do not see how the incident of the employer's profit affects the workman, if the principle is legitimately carried out in both cases. On the contrary, the farm-labourer gets his highest wage when he most needs it, and it is very often just the contrary with the iron-worker. And if we look a little closer at the matter, I think we shall see that, even in the case of the iron-master, it is not because of his increased profit he pays higher wages, but in order that he may retain and attract labour when he most needs it.

Yourself, and many others, who have discussed this question, seem to treat of the agricultural labourers as though they were a kind of distinct caste, outside as it were the operation of economic law. And this is the real reason why most of what has been said and written on behalf of the labourer and unionism seems to have entirely missed the mark. And this too is the main cause of the recent breakdown of the Union. The agricultural labourer forms part of a whole, and he is as intimately connected with that whole as it is possible to be—that whole being the entire body of what is called the unskilled labourers of the country. It is the easiest thing possible for the farm-labourer—especially the young men—to take up almost any other kind of unskilled labour. The means of transit are cheap, and available. There is a constant stream flowing from our villages to the towns and manufacturing districts—also a small return stream. And the farmer has no more to do with fixing the permanent price of labour than he has to do with fixing the price of wheat. He may for the moment come down upon the labourer when he cannot help himself, just as he may in a season of scarcity hold back his wheat for a short time, but a reaction is sure to be the consequence.

During the past year the editor of the *Agricultural Gazette* published a series of reports on the wages of agricultural labourers throughout the country, the correctness of which has not, I believe, been impugned. I gave 17s. as the sum a labourer would earn in money and kind, averaging his wages for the year, in North Bedfordshire; Mr. C. Howard gave 18s. for the south of the county—giving a mean of 17s. 6d. for Bedfordshire. The other day I asked a fine young fellow, porter at the Bedford goods-station, what his wages were—he said 18s. per week. And upon inquiry I find the wages of labourers in Yorkshire and other parts of the country—in the towns—are 20s. Now a man in a village in Bedfordshire with 17s. 6d. per week is just a little better off than a man in a town with 20s.

And this is just the reason why we are able to get plenty of labourers, and why wages are not likely to rise beyond their present point, unless there is a general rise in wages throughout the country. And if the farmer pays his workmen so that they are a little better off than the men who work for the wealthy men who are engaged in the trade of the county, why should he be blamed?

I am not saying anything against the last Labourer's Union, or that the labourer is sufficiently paid. But what I do say is that any improvement in his condition must be the result of his own individual effort, and that his wages must rise and fall—as they have done—in concert with the rise and fall of the wages of his class throughout the country.

I am, yours truly,
HARRY A. BOTTLE.

Tatenhall, Beds.

[Our remarks were directed solely against the custom of paying farm-labourers—not in proportion to supply and demand, but in proportion to the price of wheat, or, in other words, in proportion to the chief article of their diet. If in our correspondent's district that custom is not the cause of the reduction of wages, our remarks do not apply to the farmers of that district. But we know for a fact that, in certain districts where there is admitted to be no surplus of labour, wages have been reduced, and the reason openly given is the drop in the price of wheat. Our correspondent must be perfectly aware that at this time of the year farm-labourers, without any effective union to give them courage and support, are to a very great extent at the mercy of their employers. They cannot migrate or emigrate with advantage just as winter is approaching, and consequently they are compelled to accept anything short of starvation wages. We quite agree with our correspondent that if the screw is turned too tightly a reaction is likely to follow, and one object of our article was to warn the farmers of this. We should object just as strongly to a rise of wages in proportion to a rise in the price of wheat as we have objected to the converse, holding that the "patriarchal" principle applied to the payment of labour is in the long run mischievous, although at times it may afford to labourers a higher rate of wages than they would otherwise obtain.—Ed. *Nonconformist*.]

LONDON MISSIONARY SOCIETY.

RECEPTION OF THE DEPUTATION FROM MADAGASCAR.

There was a large meeting at the Weigh House Chapel on Friday evening last, assembled to welcome the Rev. Dr. Mullens and the Rev. J. Pillans, on their return from Madagascar, and to hear from those gentlemen an account of what they had seen and heard in reference to the state of the churches during their prolonged stay in that island. The chair was taken by Mr. A. Marshall, Chairman of the Board of Directors of the London Missionary Society, who was supported by a considerable number of eminent ministers and laymen. The proceedings commenced by the singing of the 166th Hymn, "How are thy servants blest, O Lord!"

The CHAIRMAN then explained that the object of the meeting was to welcome the Rev. Dr. Mullens and the Rev. John Pillans after their long absence in Madagascar, on a visit made at the request of the Directors of the London Missionary Society. These gentlemen would give the meeting an account of the present state of Christianity in the island, and of the work which the society is doing there in conjunction with other Christian bodies. God had been pleased to honour the London Missionary Society and to make it largely instrumental in turning Madagascar from heathenism and idolatry to the almost exclusive profession of Christianity. The directors of the society felt certain that, when the churches generally heard the account of the state of Christianity there, and the longing that there was for further teaching and Christian effort amongst the inhabitants, numerous prayers would be offered up, and every effort made on the part of the churches to enable the society to continue the good work until the whole of the island was pre-eminently a Christian one. (Applause.)

The Rev. W. CUTHBERTSON then offered prayer, after which

The Rev. Dr. MULLENS proceeded to address the meeting. After expressing his thankfulness to God on behalf of himself and colleague for their preservation during their absence from this country amid all the trials and difficulties which beset them in Madagascar, the rev. Doctor tendered his warmest thanks to the Directors of the London Missionary Society, and to the friends at home, for the hearty reception Mr. Pillans and himself had received that evening. In going to Madagascar, he said, and travelling over the island, he must confess to a certain amount of disappointment in certain aspects of the country. He had often heard of Madasgacar as a very beautiful country; and in certain parts of the island he certainly witnessed that beauty and enjoyed it very much. The climate is tropical, and in the lowest parts of the island the vegetation is profuse, the forests dense, the waters come down from the hills, and the hot sun and the rich soil in the bottoms of the hills and valleys produce abundance of vegetation of all kinds. Some of the trees were very peculiar, and had beauties of their own. Going from the eastern coast to the interior, one is met by huge walls and hills, and after gradually winding and climbing through the undergrowth of trees for several days, the great rolling plain of Imerina is reached. The valleys of this province are well watered by constantly running streams, and the villages cluster round the foot of the majestic hills, which, as they glow red in the setting sun, strike the beholder with wonder. On coming to the central parts of the province, however, and the province south of it, called the Betsileo province, he was rather disappointed to find at the height of 4,500 feet above the sea, a high south-east wind, which was the great trial of Madagascar, blowing as it did over the plain, destroying vegetation and preventing the growth of trees. There were scarcely any trees to be found in this region, or even brushwood, and fuel was consequently scarce. The forms of the hills are very wonderful, and almost innumerable, and the fatigue which resulted from journeying up and down them for several days, became almost unbearable. Yet there was beauty even in the trial. Hills to him have always spoken with great force and power; and in the bright, clear air, with the brilliant blue sky over head all day long, and lit up by the most glowing fires in the clear evenings, with the wonderful moon which came out with a silvery radiance indescribable, there was great compensation every day and night for the trials of the journey, for the scattered character of the villages and population, and for the number of the hills and the difficulties of the roads. His colleague and himself both found, wherever they went, wonderful and numerous sources of enjoyment. They could look with pleasure on the pools where they saw the blue water-lilies flourishing, and upon the numerous streams issuing from the hills, and with greater pleasure still upon the rising terraces which were carried up the hills higher and higher like little staircases, right away to the fountain where, from the rock, the little stream came out and was led down step by step, lower and lower watering these little narrow hillsides, until at last out of it all came great crops of rice for the sustenance of the people who depend upon the water, and the rain, and the sunshine, and the rich bottoms of the fields for the due support of physical life. They found the provinces they traversed very widely extended, but very poorly peopled. The extent to which the population is scattered was astonishing. He and his colleague had come to one conclusion on the subject—that the population of these great provinces had been rather over-stated. The province of Imerina—the most advanced and populous of all, and which had villages almost in hundreds in sight as they travelled through it—had, even in the very best part of the country, only about a million of population. The plain of Imerina, which contains the largest number of the churches, and which is very fertile, is perhaps only about eighteen miles broad and from twenty-five to thirty miles long, and even then the villages are on the tails of the hills and hill ranges which border the great province. When they came to the Betsileo province they were inclined to think that the population was far lower than had ever been stated. They found that with the Government service and the Betsileo province, there were altogether between 200,000 and 250,000 people. When they went to the Sihanaka country they found about 40,000 of a population, and although in the Sakalava country there was a far greater abundance of animal life than in any other part of the island, the population was very thin. They reckoned that there were about altogether 2,500,000 population in the island of Madagascar. It had been stated in former times that there was about 5,000,000, but there was not that number in the island now. In carrying out the object for which they were sent, one of the most important things the directors charged them with was that they should go and personally visit, as far as possible, all those spheres of missionary labour in which the missionaries were already engaged or to which their attention might be directed. After the burning of the idols about six years ago there was a consequent spread of Christianity in Madagascar, and many at home were anxious that the mission should be enlarged. On two occasions in recent years an endeavour had been made to effect the enlargement. When his colleague and himself were requested to go to Madagascar, they did not go to criticise or find fault with anyone, to correct any great mistakes or to show the missionaries that they did not understand their work; but because they felt that the missionaries already there could not fulfil all the purposes which the directors and the Christian constituencies of the society had in view for the extension of the mission. On the other hand, it had been found that, notwithstanding the numerous letters which had been received by the society from the missionaries, no amount of correspondence could keep the directors informed of all they wanted to know; and they, as well as he (Dr. Mullens), felt that nothing less would suffice than that one or two or three, well acquainted with the mind of the board and the purpose of the constituents at home, should go out, and by constant, close personal intercourse with their brethen, the missionaries, explain to them what the society wished, and to learn what they wished for the society. They had a friendly purpose alone in view in going out. They had had many opportunities of consulting their brethren in the island; but it was not all pleasant, for in those consultations there were many differences of opinion and collisions; but as they were Englishmen, and had a good deal of human nature in them, the discussions were conducted with good temper, and the end was that they were able, with very little real difficulty, so to combine their judgments, and come to such a substantial agreement, that an enlarged framework had been shaped for carrying on the mission in Madagascar, which the directors in London would find no difficulty in approving and carrying into effect. (Applause.) Although the mission had its headquarters in the capital well supplied with men, and although there was a college well instructed by at least two competent brethren, and a normal school well cared for, besides an inspector or director of public instruction, while the directors sympathised with the brethren of the medical mission, and while they have superior schools and able competent pastors in all the churches in the capital together with a number of district superintendents, they yet felt that it was of the greatest importance, considering the large number of congregations and converts, that several of the brethren should be placed at centres of usefulness some distance from the capital, where, in their various spheres, they might also visit a large number of churches, and be at hand to arrange and settle any difficulties that might arise. This was no easy task, but happily, before the deputation arrived, the missionaries had appointed small committees of two and three of their own number, who were requested to go into different parts of the Imerina and Betsileo provinces to examine into the claims of various towns in certain sections of the country, and to give in writing their opinion as to the best mode and place for forming new stations and locating fresh English missionaries. It was, however, the duty of the deputation to visit all those places; and during their residence in Madagascar they went into every province where their brethren were labouring with the exception of one or two towns in the Betsileo country. They went northward to a district where one of the society's missionaries had been as far back as six years ago, and also to a section of the country in the north-west where no English missionary had up to that time ever penetrated, and everywhere were to be found Christian converts and Christian churches, and also some of the Hova officers who had gone from the capital to the most distant districts, and were acting as pastors, teachers, and advisers of the local churches. Some of them were admirable Christian men, and were striving in the silence of those retired localities to serve their Master, their countrymen, and their generation, "according to the will of God." The deputation were enabled to shape out, without much difficulty, their work, which involved the furnishing and fitting of theological institutions and the location of new ones; the consideration of the claims of the Normal School, the Girls' Central School, the churches in the capital and in the districts; the claims of education and of native agency generally—in fact, everything involved in a largely-spread missionary agency. As a result of the voluntary burning of the idols in Madagascar some years ago, about 300,000 people in the course of two or three years formed themselves into congregations, built chapels all over the country, and again and again asked of the missionaries, the Government, the Prime Minister, or anybody that would listen to them, what the new religion was of which they had heard. They said, "We have burned our idols, given up our idolatry, but we don't know what to do. What is this Book? Who is Jesus Christ of whom we hear? Send us teachers." It would be a mistake to suppose that these 300,000 people were all Christians, or that they did not require any further instruction. On the contrary, the work was only begun. It was just because so much had been done, and so much more remained to be done, that the society's missionaries in the island were overloaded with work, and that the health of one and another of them began to break down under the heaviness of the burden. It was, however, a pleasant burden. They were anxious, day after day, to meet the pastors and the voluntary preachers who sprung up around them, and who wished to tell to others the little they themselves knew. It would, perhaps, be asked, "How far does this Christianity go amongst them?" Mr. George Cousins, whom he was glad to see present, and who had done great service to the mission in Madagascar—(applause)—at a conference of missionaries and friends at Antananarivo, stated that about 60,000 out of the 300,000 were on the nominal roll of church-members; but he reminded the conference that there was good reason to find fault with the easiness and readiness with which the native pastors—especially those at a distance from the English missions—admitted members into the church. The problem most calling for solution was how this large roll of names should be properly decreased—or rather, how it should not be increased except by the addition of thoroughly trustworthy and believing converts. To take it at its lowest, there were in the course of five or six years, since the mission was renewed, 300,000 people in Madagascar desiring instruction and enlightenment. Of these 60,000 were nominal church-members, 20,000 or 25,000 of whom the society's missionaries held considerable confidence in. Such a phenomenon had never yet been seen in the whole history of the Christian Church. ("Hear, hear," and applause.) It was out of this 25,000 that the men and women were to be taken, who, by their example, their words, their efforts, and instructions, should supply to the ignorant among the larger band the knowledge, the stimulus, and the enlightenment of which they stood in need. It was a great pleasure to his colleague and himself to be present at the opening of one of the memorial churches. It must be remembered that at the wise suggestion of Mr. Ellis the places where several of the missionaries had suffered during the memorable days of persecution, were set apart as sites for the erection of Christian churches. The King readily gave over the land for that purpose, and in England about 14,000*l.* was collected for the building fund. When the deputation arrived, one of the most important of these churches built on the spot from which the martyrs of 1849 were thrown over the cliff, was unfinished, but they urged it on to its completion so that they would be enabled to open it on the 24th of March, the twenty-fifth anniversary of the day on which the martyrs suffered. They saw many of the relatives of the martyrs; and such was the intense affection and respect with which these martyrs of the past were regarded, that their nearest kindred were always unwilling to talk about them, because they knew that such fidelity must one day be acknowledged by the Master Himself. The honour and respect in which the martyrs were generally held among the natives was of the highest order. They were now understood and appreciated, and held out as an example for the present generation to follow. Several English addresses and sermons were given, which were interpreted often with difficulty. The native missionaries also shared in these proceedings, and several of them alluded in the most touching way to the martyrs who had suffered in the past, and told strange anecdotes, and some which had never been in print, but which added to the history of the past as to the fidelity, the sincerity, the reality, and the piety of these men and the testimony they had given in their time for the Lord Jesus. His colleague and himself were on several occasions privileged to see the caves where the martyrs and the sufferers of those days assembled with their companions to worship. They had also

seen the underground passages into which they descended in order to hide themselves when the soldiers came into the houses, and the passages by which they got out of the town where they were living, to escape among the rocks on a dark and stormy night in order to shun the men who were hunting after their lives. Several men had at one time been taken from the island and sold into slavery. One of them was purchased by a French priest, who carried him to the island of Bourbon in the hope that he might become a Catholic and so aid the cause of the Roman Catholic priests; but he was found to be a Protestant, and he was so faithful, so simple-hearted, energetic, and zealous, and always so ready to talk to everybody about the glorious Gospel of Christianity, and how Jesus died for the sons of men, that the Catholic priests were only too glad to get rid of him, and to send him back to Madagascar. (Laughter and applause.) It had been, said Dr. Mullens, a wonderful year, so varied were the topics which they might speak of, and the incidents which had occurred to them, so deeply interesting were the interviews with these native converts, as well as the brethren of their own mission, whose labours they (the deputation) were anxious to assist and make complete. He would only add a word upon a topic which would be viewed no doubt by his hearers with intense interest—namely, the attitude of the Government towards the movement, the feelings of the higher classes of society in the capital and the island, and also what were their future prospects. When his colleague and himself arrived in Madagascar they informed the Prime Minister and the Queen and officers around them the purpose they had in view, and from the first were in continual intercourse with them. Knowing also that people in small communities had their jealousies and doubts, they made it a point simply, truly, and frankly to tell the officials everything they wanted to do, everything they were doing, and everything they had done; and so an interesting series of letters were passing between them (the deputation) and one whom they might truly call their friend, the Prime Minister of Madagascar—(applause)—who was most gratified to be informed of the various incidents of the different journeys. When the deputation went out, the directors of the London Missionary Society, knowing what the Queen and the Prime Minister had done in protecting the mission, felt that it was right to offer their thanks to them for the interest they had taken in the welfare of the people, and for all the kindly co-operation the missionaries met with at their hands. The Queen and Prime Minister were very gratified to receive these assurances at the hands of the deputation. It would be remembered that an address was sent out, embodying those thanks in writing, which was beautifully illuminated by Waterlow and Co. The deputation met the King and Queen in the capital, where the presentation of the address was made, together with various presents from the directors to the King and Queen and several members of the Government, in token of the deep interest they had taken in the welfare of the people. From time to time the deputation, with the assistance of their missionary brethren, had interviews with the Prime Minister on various important points. Things did not always take the shape they would have liked, but there was one thing of which he could assure the meeting—that their missionary brethren in Madagascar were true Englishmen and true Nonconformists. ("Hear, hear," and applause.) They had heard too much in their own country of the Act of Uniformity and all its benefits ever to doubt what their course would be in Madagascar; and, whatever the authorities there might be led to do, he was perfectly sure that the missionary brethren in that island held with their brethren at home that the Christian Church should stand by itself, rely upon its own resources, be a spiritual body resting on the faith and the love it had for the Lord Jesus, seeking its guidance, its laws, its instruction, and its discipline from the Lord Jesus alone. (Applause.) Taking the churches of Madagascar as a whole, this was also their conviction. There might be some who thought it a natural thing that the Queen should have the headship and the general direction of the affairs of the Christian Church in the same kind of way as she guided the secular affairs of the island—for the people looked to their Queen for everything—but the larger proportion of all these churches and people feel that nothing is so good for them as that they should keep the affairs of the church within its own bounds. It had been said by many that the missionaries highly approved of the Church and State being united in Madagascar; but this he denied, as the whole of their efforts had been directed to keep the church within its own sphere. It might be asked, "What do the people think of you and your society? What is the feeling of the Queen and the Court concerning those to whom they had been indebted for more than fifty years for the instruction they had received in the lessons and doctrines of the Gospel of Christ?" Before the deputation departed for England they went to bid farewell to the Queen and found the whole of the Court assembled to do them honour. After mentioning to the Queen what they had been doing in the island, and reminding her of the contents of their many letters, he (Dr. Mullens) again offered her, on behalf of himself and colleague, his thanks for the kindness that had been shown to them, and also tendered the thanks of the directors and friends at home for all the protection and co-operation the missionaries had enjoyed, and for the deep interest which the Queen and the Prime Minister especially took in the welfare of the people at large. That interest was real. His impression was that there was no single person in the island of Madagascar who had a more deep and solid interest and regard for the progress of the Malagasy people in all that is wise and right and holy and good, for the instruction of the young and the growth of piety among the old, than the Queen of Madagascar herself. (Applause.) When all the pastors and members of the churches in the city on one day, the individual members of the Government—some of whom were preachers — on another day, and the Queen, Prime Minister, and officers of the Government on a third occasion, came to bid farewell to the deputation, they over and over again charged them with the message, "Be sure to carry to our friends in England the assurance of our gratitude and love. We remember what they did for us in the days of Great Radama the First, when you came first to the island—how much you laboured and suffered with us then. For all the love you felt for us, and the sympathy you showed us in the days of darkness, we thank you. You have renewed the mission, and we are thankful to see your faces to-day. Tell our brethren we thank them for these things." They then presented him with a beautifully illuminated address. They were ambitious enough to try and imitate the production of Sir Sydney Waterlow. (Laughter.) [Dr. Mullens then exhibited from the pulpit the address, which he said he had no time to read then, but that it would shortly appear in print.] The more he had seen of the Malagasy people the more he loved them, and the more deeply interested was he in their higher welfare. God had loved them deeply, and loved them long: He had blessed them richly and done great things for them. Not the least of the honours He had done them was the placing some of their own number—simple, innocent, ignorant as they had been—in the very front of all the trials of the Christian Church in modern times. Some of their names He had placed high on the honoured roll of the martyrs of His Church. The more they felt how true the Malagasy had been, how sincere they had been in their fellowship, the more intense was their affection for them, the warmer their gratitude to God, and the more loving, tender, and constant had been their prayers. (Loud applause.)

After the singing of a hymn, the Rev. JOHN PILLANS addressed the meeting. He said he had had some difficulty in realising that the great religious revolution which had taken place in Madagascar was only some five years old. Of the history of the dark days of Madagascar his hearers knew enough for his purpose, and of the early working of the society in taking possession of the country anew they also knew enough. About five years ago there came a wonderful change which brought about a state of things that made the directors wish to send a deputation to see, and talk with, the missionaries and native pastors of the churches about the work of God there. When, five years ago, the people had burned their idols, they gathered themselves into churches and built chapels, and from that time to this continued to meet in those chapels, very often without having any one to teach them. The number of churches in Madagascar in connection with the London Missionary Society was a little over a thousand. When Dr. Mullens and himself landed at Tamatave a little more than a year ago, one of the first requests made to them was by the pastors of churches there that they should have a conference with them. They (the pastors) wanted to tell them about the work of the district and the churches connected with it. All along the line up country, from Tamatave to the capital, they found plenty of churches—very rude, very ignorant, but still attempting in some sort of way to sing God's praises and to get a little teaching. Stretching along this line they found many churches in the midst of the forest which they crossed. They had not been long in the capital when they went south to Betsileo, and there they also found churches stretching almost to the southernmost parts of the Betsilean territory. The Betsilean people had, in the main, been organised into churches. Along the east, amidst the forests, there are many churches to be found, and beyond that, along the eastern slopes of the coast, there are also centred churches, with here and there a few who can read and who do their best to instruct the people in Christian truth. In the west, near Lake Itasy, amidst a group of lava hills, beginning at a point in the border land of the Hovas, were found a great many churches, some of them not very far advanced, but others remarkably advanced; and going south toward the border land churches, were found every where until they come to their friend the Norwegian missionary, who was located in a beautifully fertile valley, having a population of 100,000. They came back afterwards that way to the city, and there found churches. They then went north-west to the Sihanaka country, and passing over a large valley they come to a church where there had not been a minister for many years. They spent two days there, and found an excellent congregation, reverent and devout. There were many readers, and a large number were taught to listen most reverently and eagerly to the Divine Word. There was also a group of churches round the city. When they got to Sihanaka itself they found some thirty-one churches scattered round the valley. Last of all they were eager to go to the north-west of the island, because they heard again and again that along the line there were churches to be found. In fact, they found churches all over the country, except on the western side of the island, which Christianity had not reached. Some portions of the Sakalava people are subject to the Hova Government, which is said to be supreme over the island. The Sakalava as a people have not yet received the Gospel. The opening made by the late revolution extended over the entire Hova dominion. It may be asked what this opening meant—whether it was a mere external opening of a political character coming from some change in the Hova Government, or whether it was to be attributed to social or partial causes that might be altered some of these days? He thought not. His own judgment upon the matter was that during those long days of persecution, when the Christians were showing what the Gospel was by their lives, through their sufferings, and also by their teaching and seeking to impart the knowledge to others, the nation was getting to understand what the Gospel was, and to feel that it was the great master thing in the country. The reason of the people coming over in a body was to be found in the fact that they were thoroughly one; but the cause and character of the change must be sought for in that religious history of the people during the time of persecution. He believed the foundations of Malagasy history were now thoroughly laid. It had begun to be a country, a nation, and a people, and there was no fear of the return of any revolution that would carry the people back to idolatry. He should not like to say that there was an intense passionate absorbing desire for instruction. Madagascar had not yet got into intense moods; but there was a quiet, patient, persevering desire—a groping for life. He should trust no man's judgment in the matter more than that of Mr. Sewell's, with whom he had been in company for six weeks, seeing churches and visiting outlying portions where a missionary had never been before. Even there, Mr. Sewell said, "It seems to me as if the very delay in supplying the people with teachers is having a good effect, and that it is getting them ready for it. It does not seem as if the Gospel was thrust upon them; they are getting time to crave for it, and they *are* craving for it." On that occasion he said, "The people seem to think I am doing them an injury if I cannot send a teacher to them. There are men among them competent for all Christian purposes. They have men who can pray and preach and sing; but when I asked them, 'Can you read?' they answered that they could not read at all, they did not know anything about that." On another occasion Mr. Sewell talked with some who had formed themselves into a church a good many years ago, in order to see how much they knew. A great many could not tell him about how Christ died. Some of the women could tell him about a few of the miracles and some of the incidents in the gospels, but the great central fact of Christianity—the death of Christ—was not at all clear to them. Yet in the midst of this dense ignorance there was a craving desire for instruction. In many out-of-the-way places the churches had got little knots of readers who were groping their way and catching at every opportunity for getting a little more light. The people were eager to invite teachers to come and teach them. In the largest town in the district, the inhabitants came to the conclusion that he and Dr. Mullens and Mr. Sewell ought to settle down among them and be their teachers. They found at the chief town of the Sihanaka district, in which there were thirty-one churches, a young man belonging to the place who had received his education there, and was the pastor of the church. He was a very frank sort of young man, and said to them on one occasion, "I did not know much; but the people thought I was diligent, and they made me pastor." He was pastor also of another church in the town of Ambatondrazaka. It was a magnificent chapel, and might contain about 1,000 people. It was of clay, and beautifully built, with the windows cut out, but with no glass in them. That chapel was an exact copy of the church in Analakaly. The mode in which the work was to be done was simply this: one church should go on in one direction as far as it could, and its neighbour was to do the same. Certain lines were drawn, and immense districts were given to each church in the capital. They were to contribute money, find men, send visitors, get books, or do anything they could to spread the Gospel through the widespread region until they came to the end of the population. Analakaly stands well among the churches for the way in which it has used its means and opportunities. It contributes between thirty and forty dollars a month for the work, sends out a good many men, and its influence is felt far and wide. Wherever the deputation went, the native brethren met together to bid them welcome. There was generally a knot of about ten or twenty readers, and sometimes there was a large gathering of those who could read, and a few of whom could also write. At a place where the deputation spent one of their Sundays, they had a congregation of between 300 and 400, some of whom were most attentive. There they also found many Bibles, small Testaments, and lesson-books, which had found their way into the region where many of the churches had never seen a missionary. The deputation then visited the district along the line on the north-west coast down to Mojanga. After a few days' travel they came to the border-land of the Imerina, where there was a line of between sixty and seventy towns. In that region there was most remarkable evidence of how the Gospel had taken a hold of the people. On one occasion

when in the border town of Malatsy, before going to the great desert land, they asked people what the teachers were doing, and what the pastors generally spoke about. They replied, "They teach us to abstain from all evil and to love one another." "But what do they teach you about Christ Himself?" They gave the simple, pertinent, significent answer, "that He was a substitute for the guilty." He (Mr. Pillans), had heard it said since he returned to this country that these people would get into error if they were allowed to go on in that way. He did not see much danger of that. When he asked them, "What do they teach you about the Holy Ghost?" they shook their heads, and one of them said, "That is a very different question." (Laughter.) They had got hold of the rudiments of the Gospel, and were ready for more. The moment he had done, they asked him, in return, all sorts of questions, such as, "Who wrote the Epistle to the Hebrews?" (Laughter.) "Who was Melchisedec?" He remembered a clergyman once trying, in the presence of about 2,000 people, to answer that last question. The new world and the old world were after all pretty much alike. They would also ask, "What is the meaning of the parable of the tares?" "Why did Christ, the Son of God, call himself the Son of Man?" and a great many other questions. On another occasion a man came to him and asked about the pearls that were cast before swine; but he had not enough Malagasy to explain it to him. It was very painful often not to be able to answer these questions. After crossing the desert they came to a line of country near the coast, where there were large towns and some exceedingly interesting churches. One of these towns, Trabonjy, was about five or six miles from the junction of the Ikispa and the Betsiboka rivers. They went in the evening to the chapel—a large building capable of holding 1,200 or 1,500. The people began to flock in, and a short time afterwards the governor came in, and after shaking hands with himself and Dr. Mullens, he said, "Let us pray," and offered thanksgiving to God for having brought them there, saying that it was not by their own guidance they came, but by God's good guidance. There was some singing and prayer afterwards, and a gentleman who was with them spoke to them. Next morning the governor, the pastor, a great many elderly matrons—ladies beautifully dressed in the European style—came and asked some of them to stay, as they wanted to hear a missionary. He did not know if ever they had seen a European lady before, but they pressed his wife very much to stay. (Laughter.) His brethren and he had a good deal of talk with them as to the need there was for prayer, but they said, "We do pray." The governor said that every evening he had worship in his house, and the people outside were invited to come in. Here there was no Christian missionary. All this was the outcome of the spontaneous working of the people, who were constantly pleading for some one to guide them. At Mojanga, a town of 12,000 or 14,000, there is a young pastor who deserves every word of commendation bestowed on him by Sir Bartle Frere. A good many objections had been made to the too free admission of the people into the churches. In this young pastor's case, he believed there was a very conscientious endeavour to keep the church to the true idea—that they must give evidence that they believe in the Lord and Christianity. The common rule in the capital was that individuals wishing to join the church should have two months' probation, and in many cases they gave evidence of their earnestness in learning the Word. It would be a very weighty question to consider how these districts were to be met where the churches had grown to some importance under their own efforts. They required missionary care to consolidate them and carry them on. The people had shown a wonderful turn for self-management. The society could not send back its missionaries to take the matter into their own hands, and undo all that had been done and begin anew. If the society had had the choosing of the line in which those developments had taken place, perhaps it would not have chosen the one that had actually been taken. They had, therefore, only to take the churches as they found them, and make the best of them. It would be a thousand pities to repress and limit that spontaneous action and self-dependence that characterises the churches of Malagasy. These churches began with the Bible. In God's good providence, before the missionaries were expelled from the country, they gave the people the whole Bible, and their life had grown accordingly. They had been accustomed to free prayer and a thoroughly free life, and he imagined it would be a difficult task for any one to lead them in any other way, or for any one to become a teacher of the Malagasy who did not lay before them the open Bible and ask them to look at it, who did not give them free scope in their own affairs. The society's missionaries were not called upon to become pastors of the Malagasy churches. What they had to do was to counsel and guide the pastors and teachers of the churches, but not to be substitutes for them. The London Missionary Society, he said, stands in a very remarkable relationship to these churches. There is no society in any country that has the confidence of the Malagasy people and the churches in such a large degree. The Norwegians had a most interesting mission there, but they did not stand connected with Malagasy history as did the London Missionary Society, to which the people turned during the time of the persecution; the result being that from end to end of the country the churches were most eager to welcome a missionary from the society, and were willing to listen to him when they might not be so ready to listen to another. The country was now open, and it required missionaries—men and women—to go out and do their part. The responsibility lay upon the London Missionary Society. It would be a costly thing to sustain it, because it was not the work of two or three years. The Malagasy history would not be of very rapid growth. They were far back in the social status; and there were a great many difficulties to deal with which would demand the sympathy of the society for years to come. They were still in a state of feudalism, but the question of slavery was one which would have to be dealt with by-and-bye. There were a great many troubles, the settlement of which lay in the re-arrangement of the social life. His colleague and himself thought that there should be an effective and extensive body of teachers sent out to teach the Malagasy Christianity, and other questions would grow out of that by-and-bye. There was already a large number of Malagasy pastors able to do the work, to assist whom a large number of pastors, evangelists, and missionaries, was wanted to take up a position in the centres of population. If this were done, in the course of ten years they might expect to see the Malagasy people take a very important position in the world. When he went out he was in a different position from Dr. Mullens, who had a previous acquaintance with missionary life. He was glad in the course of his stay in the island to have had the opportunity of making many personal acquaintances, who would be dear to him as long as he lived. The conclusion which he, as well as Dr. Mullens and the missionaries in Madagascar, had come to was that there was a thoroughly real work in Madagascar—a work which demands patience and abundant labour, and above all the outpouring of God's Spirit. The Malagasy wanted to have more conviction of personal Christianity—one and another standing out from his fellows with a real personal grasp of its great truths. He thought that those of them who had had the privilege of seeing Madagascar would often have it in their hearts to pray that God would baptize the Malagasy with the baptism of the Holy Ghost. (Loud applause.)

After a hymn had been sung and the benediction pronounced, the proceedings terminated.

THE BAPTIST UNION.

THE AUTUMNAL MEETING.

In our last number we reported the opening proceedings of the session of the Baptist Union of Great Britain at Newcastle-on-Tyne. The missionary conference in Bewick-street Chapel on Tuesday, presided over by Mr. Jonathan Angus, was very well attended, and highly interesting. The first speaker was—

BIBLE TRANSLATIONS.

The Rev. Dr. Wenger, of Calcutta, who read a paper on Bibical Translations, but he had not proceeded far, when finding he could not be heard, Mr. Sampson, of Folkestone, undertook the reading for him. The first part of the paper referred to the vernacular Bible as indispensable to the missionary, and described the kind of Bible needed for that work, the real work of a translator, and the difficulties of the task. He stated that there are five Indian versions of the Bible produced by Baptist translators, which are in use at the present time, viz., the Assamese, the Oriyá, the Hindi, the Bengali, and the Sanskrit, to which may be added the Hindustani. In Assamese, which is spoken by about three millions of people, the entire Bible was originally translated by Dr. Carey, but copies of that version are now scarcely to be found. An improved version of the New Testament, and of the Psalms, was produced at a latter period by the American missionaries who labour in Assam. The Oriyá version, originally the work of Dr. Carey and since revised, was intended for the six or seven millions of people who speak the Oriyá language, but of whom only one half live in the province of Orissa. The late Mr. Parsons, of Monghyr, acting on a principle laid down by Dr. Yates, produced a Hindi New Testament which is unanimously acknowledged to be a work of surpassing excellence. The first Bengali version was mainly the work of Dr. Carey, who lived to revise it three times. A new version was prepared by Dr. Yates, assisted by Dr. Wenger, the entire Bible being published in 1845. It has since been three times revised by Dr. Wenger, and has passed through five editions, and with regard to large portions may be called a new version. The Bengali language is spoken by about thirty-five millions, and has a literature which although of recent origin, is growing with marvellous rapidity. There is also a Hindustani version of the New Testament intended for Mahomedan readers. The paper went on to refer to the Sanskrit version of the Scriptures. The knowledge of Sanskrit in India is, perhaps, on a par with the knowledge of Latin in Europe; ripe scholars are not very numerous, but thousands have studied it with more or less care and success; and these thousands are Brahmins, the intellectual and social leaders of native society. Dr. Carey produced the first Sanskrit version of the entire Bible, but copies of it are now so scarce as to be virtually unobtainable. It was imperfect, and Dr. Yates determined to produce a new one. Parts of it were published, including the New Testament and after his death the work devolved on Dr. Wenger, who completed it with the assistance of native scholars. Of the work Dr. Wenger says: "I deeply regret that the task of bringing out a Sanskrit Bible did not devolve on some one thoroughly competent of it. The version, as it now stands, though happily complete, is confessedly imperfect and unequal. But I trust that, notwithstanding its defects, it may prove useful, and be of some help to a future translator who may be raised up to produce a more satisfactory work." Dr. Wenger stated that the Bible Society is now circulating the Scriptures—even the New Testament Scriptures—in Hindi, Oriyá, Bengali, and Sanskrit, as translated by Baptist missionaries, having only changed the terms relating to baptism. The paper read by the Rev. J. Trafford, M.A., of Serampore, on "Education as a means of advancing the great aims missions contemplate," and the resolution of thanks to these missionaries for their addresses, we referred in our last number. In moving the resolution, the Rev. Charles Williams, of Accrington, said he reverenced Dr. Wenger not only for his devotion to his work, but for that purity of motive and incorruptible integrity which characterised all the work he did. There were none more gladly and gratefully welcomed than Dr. Wenger. And as to their friend Mr. Trafford, his last visit to the churches had gained for him many friends, and for his work's sake, and for his own sake, they esteemed and loved him.

MISSIONARY MEETING.

The missionary meeting held in the evening in Rye Hill Chapel was very enthusiastic, and was addressed by the Revs. E. G. Gauge, of Bristol; J. Sale, of Barisaul; and L. O. Skrefsrud, of Sonthalistan.

The Rev. Mr. Skrefsrud made a remarkable speech, in the course of which he appealed for help to erect a college in which to train native pastors for Sonthalistan. He described his work in that region with the rich graphic power and quaint humour which characterised his famous speech at Exeter Hall; the effect seemed to be the same at Newcastle as at Birmingham, where the week before his speech produced a collection of 400*l.*, the total cost of the new building which he wants to build in Sonthalistan. This splendid offering was made at the missionary breakfast. Mr. Skrefsrud said he was no beggar, but he should be glad to have more help for his proposed college for the education of native pastors. The help given unsolicited by Birmingham encouraged him to make his first appeal, more especially as he was returning to India in the middle of November. The speech closed amidst loud cheers, again and again renewed. Mr. Cory, Cardiff, appealed to the rich men present to raise the whole sum that was wanted, and offered 100*l.* as his contribution. An exciting scene followed this. The chairman was going to leave the others to give after the meeting; but Mr. Sawday, of Pentonville, said they must strike while the iron was hot, and offered 10*l.* as his contribution; another young minister offered 5*l.* A lady sent up her gold chain, the chairman gave 20*l.*, and in a few minutes the sum was made up to 300*l.*, plus the lady's gold chain. It was intimated that Mr. Skrefsrud was about to proceed that night to Berlin. As he retired from the chapel, the people crowded round him in hundreds, to shake hands with him and wish him God speed.

THE CHAIRMAN'S ADDRESS.

On Wednesday morning an early prayer-meeting was held at Marlborough-crescent Chapel, at seven o'clock, over which the Rev. W. Howieson presided. The session of the Union was opened at ten o'clock, at Rye Hill Chapel, the introductory devotions being conducted by the Rev. T. Pottenger.

The Rev. C. Stovel, who received a most enthusiastic welcome from the men of the north, then read his address as president of the Union, which was frequently cheered. He said progress in their enterprise demanded thankfulness for the basis on which their Union was formed, and the zeal for working out its principles to their result. Referring to the statue which had been raised to Bunyan, at Bedford, and to the beautifying of his tomb, he said England and her sectaries must have changed most marvellously before such honours could have been conferred upon that poor old tinker. The baubles and agencies of spiritual death which Bunyan exposed were not yet abandoned; to build the prophet's sepulchre was good; but every heart that beat with Bunyan's earnest love would feel a greater joy when those who celebrated his faithful service should, with the love which he cherished in affliction, evolve that faith which joined his soul to God. The bills produced and pressed, and then with unexpected bravery emasculated, in the last session of Parliament, and the Acts squeezed out of them, were less important in themselves than as they indicated the tendency of national feeling and party conflict. That for regulating Church patronage in Scotland exhibited a social conflict extending over 307 years of a most demoralising bitterness. The bill for regulating the garments,

symbols, and ceremonies of religious worship in England increased the disclosure of national and moral wrongs. The bill for recovering and extending priestly domination over English endowed schools, boldly unmasked the policy which legislators filled with sectarian enterprise were ready to adopt. These stern indications of progress were important in themselves, but their influence in determining the duty of that Union could not be defined without a careful consideration of two other facts. It could not be denied that Papal operations, concealed and open, but scientifically adjusted to the tastes and contentions of Englishmen, were everywhere pressing a fallacious and guilty quietude under pretended ecclesiastical infallibility. These efforts had done much to infringe the civil constitution and to penetrate the ancient hierarchy of this country. The first service to which their national progress led them was, the perfect delivery of civil rulers from the burden of directing or supplying religious worship. All experience proved its regulation to be beyond the power, as above the rights of question. The support of religion must devolve on Him who ruled the action of all worship. Religion was the response of a living man to the living God. If that relationship was broken, religion was compromised in the act which bears its name. All civil interference, therefore, must defile its action and retard its growth. If men be thoughtful, and perplexity attend their inquiry after truth, nothing would be more discouraging than the fact that forms of worship were ordained for men, and that the support of those who conduct it was enforced by civil law. Religion had its call from Heaven, or it had none whatever that was wise and good. One step further led the victim of that error to conclude that a national establishment was an organisation formed not for the furtherance but for the corruption of religious truth and worship. If the Convocation should ever become unanimous in declaring what is the true meaning and requirement of the rubric, they then might have to consider if it be binding on them to determine whether the garments, the crosses, symbols, and formalities of Episcopal worship be or be not worth the protection of a new judicial court. To them it had ever seemed to be of small importance whether a good man speaking in the name of Christ be clothed in silk or sackcloth. The words "decently and in order" would scarcely apply to lawn sleeves with aprons and petticoats for men. The only feature in such absurdities deserving their attention was that in which they became connected with themselves. They, the Dissenters of England, would not infringe one fraction of any civil right which ecclesiastics of any kind could justify by open and fair appeal to the civil law, but claimants coming from afar, and seeking, under false names and false pretences, to possess the real estate of honourable citizens must be resisted at whatever cost. These Bills and Acts might happily prove abortions, and never mature into effective working; still they united with two great practical realities in proving what a work the Union had to do, as also in unveiling incentives which urged intensely to its accomplishment. The first of these was seen but too distinctly in the unfolding and the extension of Papal theories and Papal power. That system was no longer what it was declared to be, even in the Council of Trent. Not on the ignorant and vulgar, but in high places, and on men of large attainments, the system was advancing with boldness of speech, defiant of English laws, laying down her dioceses upon the soil, and declaring before God and man that this Christianised heathen officer of ancient Rome is, in all things, in England, as God, whether honoured or dishonoured by Government or people, with power to coerce. The infectious resurrection of scepticism must be confronted by facts of present experience. To build a world of worlds with atoms which came from nowhere, rested on nothing, and which, guided by no one, led to no result but fantasy, was not their work, nor was their labour required to pull it down. It would melt like a tower built of ice, as it did before when the Sun of Righteousness rose upon it with truthful revelation and organised faithfulness. The Word of God was to be read with exactness, as when they studied causes revealed to them in His works; and the answer of His faithfulness must be declared as men declared the effects of scientific experiment. Science would then advance through all the possibilities of their consciousness, and God would be adored in operations of grace as the cause of all causation. The venerable President in the closing section of the address said:—

Our service will demand the earnest use of all the resources we have, and of all that we can obtain by prayer and diligent use of God's appointed means. The requirements of this service reach to every part of man, and all that every part is able to supply. Wisdom and grace in God have opened a wide and effectual door before us. We have to prove that love reciprocated in faith and faithfulness secures a practical result in which God is ever to be adored, and men delighted. This living testimony is bound to prove that moral compacts, made and kept between moral agents, great and small, result in consequences more adorable than any results of so called sacramental grace. While disappointment forces its advocates into the reproach of Baal's priesthood, our living assemblies of baptized believers may grow together into a oneness and vitality which exceed all the flattering boasts of so-called Catholicity. The Papists of England may thus be made to feel that union in God confounds the bondage made of strong delusion. Philosophic infidelity may be confronted by the actual and lasting results of truth and love, combined with faithfulness. Boastful speculators re-combining Church and State in forms unnatural to both, may be convinced that organisation without God can never stand. All will be made to confess that new constructions of this mighty evil will never bring felicity or peace to England in the Church or State. Both these organisations, in freedom, and in holy love, must learn, like Seraphim before the Eternal Throne, to bow and worship in the oneness of obedient delight.

The address occupied one hour and a quarter in delivery, and was frequently applauded.

Dr. Green, President of Rawdon College, in moving a vote of thanks to the Chairman for his address, said:—Our noble Liberal leader, Mr. Gladstone, you know, tells us Dissenters that we are adopting a sort of Ritualism. Have we not stately edifices, noble organs, sweet music and chanting in our services; waistcoats buttoned up to the chin, and so forth? Now, we are not careful to answer Mr. Gladstone in this matter. We know and the Ritualists know, and Mr. Gladstone knows as well as anybody, though he has not ventured to say so in the essay to which I have referred, that the question is whether Christ is with His people in sacramental presence at the invocation of a priest; whether or not there is in the Church a priesthood separated from their fellow Christians by supernatural appointment, and with supernatural grace; whether or not the one perfect Sacrifice, offered once for the sin of the world, is to be repeated whenever by priestly hands the eucharist is administered to the faithful. Now, these are the questions, and as we hold in the real presence of Christ in its true sense, spiritual and universal; as we hold not a priesthood *in* the Church, but the priesthood *of* the Church—(applause)—the universal Church of God, with equal right ministering in the white robes of purity together before His throne; as we hold that there remaineth no more sacrifice for sin, but that the one perfect offering was made and for ever completed when the great High Priest rose to His throne in the heavens—as, I say, we hold all this, we protest and will protest against every outward sign and semblance and profession which denies these great truths. (Applause.) And the rest we will let go—the organs, and even the vestments, and all the rest of it. But the moment—I will not say by stately and solemn ritual, but by the smallest genuflexion, for there may be ritual in simplicity as well as in elaborate form and stateliness—I say, the moment that by the smallest genuflexion these simple truths are denied, we at once assert them with that earnestness which, as Christians who hold and understand them, we are bound to throw into our speech. That, then, is our position, and we are content with it—shall I say we are proud of it? (Hear, hear.) God give us grace to hold it fast!

The vote was seconded by the Rev. J. W. Lance, of Newport, and carried by acclamation, the whole assembly rising to their feet.

Mr. Stovel, in responding, said that the other day, when in consultation in Westminster, one of our first lawyers, pointing to some of the præmunire acts and movements which defended England from Popery in the first age, said, "We laugh at all these things now." The study and struggle of nearly fifty years had made him feel that if ever England required the earnest action of unfettered and decided men, it was now. Now they were bound to draw the sword, and throw away the scabbard.

DEPUTATION FROM NONCONFORMIST CHURCHES IN NEWCASTLE.

A deputation consisting of clergymen from the Nonconformist churches in Newcastle was presented to the president by the Rev. J. Mursell. The Rev. Mr. Reid, senior Congregational minister in Newcastle, said the deputation wished to appear and bid the members of the sessions a cordial welcome to Newcastle. On behalf of the deputation he begged to express their fraternal love and sympathy to those who, along with themselves, were endeavouring to promote the best instances of religion in the country. (Cheers.) The Rev. Mr. Thompson, United Presbyterian minister, read an address from the Nonconforming Churches, bidding the members of the Baptist Union God-speed. The Rev. Joseph Bush, Wesleyan minister, also bade the members welcome. The President, in reply, thanked the deputation for their expressions of love and sympathy. On the motion of the Rev. Dr. Angus, seconded by the Rev. T. Pottenger, the following resolution was passed by acclammation:—"That the respectful and fraternal thanks of this meeting be presented to our brethren the representatives of the Nonconformist bodies of this town, and that we cordially and affectionately reciprocate the sentiments they have expressed to us in relation to the truths of our common faith, and in relation above all to the supreme duty of brethren."

THE LATE REV. W. ROBINSON.

On the motion of the Rev. J. Mursell (who succeeded Mr. Robinson at Kettering), seconded by the Rev. Dr. Underhill, the following resolution was passed:—

That the Assembly has received with profound sorrow the intelligence of the death of the Rev. William Robinson, of Cambridge, who was chairman of this Union in the year 1870. They mourn the loss of so distinguished an ornament of the Baptist denomination, who, both as a writer and preacher, was alike keen of analysis, apt at detection and exposure of error, and fearlessly bold in the defence of truth. They remember in admiration and gratitude his manifold services to the denomination as a faithful pastor for more than forty years; as a wise councillor in committees of management, and other forms of public work, and in guiding the deliberations of the Assembly with blended dignity and courtesy during the year he occupied the chair, and to the Christian Church at large in the courage with which he denounced the evils which sprung from the control of religion by the State. In the tribute which they thus pay to the memory of their revered friend, they gratefully record the simplicity and integrity of character, and the blamelessness of life, which at once commanded the homage of his opponents, and attracted to him the affectionate regard of the people of his charge and of his brethren in the ministry. They affectionately pray for the deceased widow and family that Divine consolations may amply sustain them under the sudden and painful trial with which it has pleased God in his wisdom to visit them.

Both the Rev. J. Mursell and Dr. Underhill paid a warm tribute to the memory of the Rev. W. Robinson. The latter said: "I certainly cannot but say that I feel it a personal loss, for in so many ways he was of the greatest service in the work to which I am more especially devoted. Still, we must always remember him for his staunch adherence to principle, as a noble representative of our common Nonconformity, as a man fearless in the expression of Divine truth whenever it was called for, and at no time backward to take his share of the burden and toil of the work of the Lord. I always thought of him as a true apostolic bishop, not indeed a man made by hands, but one called of God and placed in the priesthood, after God's own heart. He seemed almost to have been a representative of the apostolic requirement. He was grave, he was sober, he was steadfast, he was apt to teach, and with all the gentleness of a child. I have always thought of him as one of the most courteous men amongst us, and yet, without the slightest trace of obsequiousness, he was a man of dignified character and address, but there was no such thing as haughtiness or superciliousness in his manner; he was extremely gentle and kind, but there was no weakness in his gentleness; it was firm and manly. He was in a certain sense, I think, a model of a Christian gentleman as well as a model of a Christian minister. My brethren, we shall miss him from amongst us."

THE EDUCATION BOARD AND PASTORS' INCOME AUGMENTATION FUND.

The Rev. S. Green presented the report relative to the former of these institutions, the object of which is to assist ministers in narrow circumstances by grants in aid of the education of their children. It was stated that forty-four children were at present receiving the advantages of the institution, and that the receipts during the past year had been 852*l.* 19*s.* 8*d.* It was expected that the demands would greatly increase before Christmas.

The Rev. Charles Williams reported that the receipts of the Pastors' Income Augmentation Fund during the year had been 234*l.* 19*s.* 6*d.* We have 123 churches qualified to receive assistance, and we believe that they are all worthy of help; but the committee have funds for only 111 of these churches, and what we propose to do is to recommend to our annual meeting this afternoon to adopt what cases they can, and to make the grant immediately, and to do our very utmost to obtain new subscriptions for the remaining twelve, so that all the pastors of those churches may receive the grant of 20*l.*

On the motion of the Rev. S. Booth, seconded by the Rev. W. Sampson, a resolution was passed appointing a Committee for the Education Board, and recommending the Ministers' Augmentation Fund to the increased sympathy and support of the church. The former said he believed there were at least 400 Baptist churches whose pastors received salaries varying from 60*l.* to 120*l.* a-year. He pleaded for such as brethren worthy of support, and hoped that 120*l.* additional would be subscribed at that session of the Union.

AID TO MINISTERS.

The Rev. S. Chapman, of Glasgow, then read a paper, by the Rev. Jonathan Watson, "On the modes in which Christian people may aid ministers as being fellow-helpers to the truth." The paper suggested help in the shape of well-furnished libraries, by praying for their ministers, by regular attedance at the services. It would be helpful to pastors if parents were careful to instruct their young people in the principles of church polity and government as soon as they were able to receive such instruction. For lack of this, how many of the young go off to the Establishment when they come of age, because their parents and tutors passed over in silence the grounds of dissent from State-Churchism, as if in fact it were an immaterial matter? Members of churches should also see to it that their ministers were liberally supported, and that their stipends should bear some proportion to increased cost of things. In addition, all the churches should effect a life insurance on the lives of their pastors, from the day of ordination, for behoof of their families. A vote of thanks was proposed to Mr. Watson, and cordially agreed to, and the session then adjourned.

The ministers and delegates dined together at 2.30 p.m. in the schoolroom of the Rye-hill Chapel, which was tastefully decorated for the occasion. In the evening two evangelistic services were held, one in the Central Hall, Hood-street, and another in the Town Hall, Gateshead, the Revs. W. R. Skerry and D. M'Gregor conducting in the first place, and the Revs. C. B. Sawday and W. J. Mayers in the latter. A sermon was also preached in Rye-hill Chapel by the Rev. H. S. Brown, of Liverpool, on "The Work of the Ministry."

HOME MISSIONS.

The session was resumed on Thursday morning, the Rev. Charles Stovel presiding. After a devotional service conducted by the Rev. W. Walters, the Rev. John Bigwood, as the representative of the British and Irish Baptist Home Mission, read a paper on the work performed by that society. Relating to Ireland, he would simply say that they had about twenty missionaries there, nearly all of whom had a central station at which there was a chapel, in which the missionary preached once if not twice on a Sunday; and, in addition, from six to twelve sub-stations from three to twelve miles

from the central stations, at which sub-stations the congregations vary from twenty to a hundred persons. These sub-stations were almost entirely in rural districts, in which what are called cabin meetings are held, principally in farmhouses. After briefly sketching the history of the association, he said that the last report showed an income for home purposes of 697*l.*, and for the United Mission 1,952*l.* He then proceeded to show how their work could be extended. First and foremost, he would urge the much more extensive employment of lay agency. There is an immense amount of spiritual strength and intelligence in our churches unused and undeveloped. Intelligent Christians should be trained to work for Christ. Every church should have its out-stations for preaching and schools, which should be regularly supplied under the direction of the pastor. The members of the churches should be gathered together in classes, and instructed for each department of work. The men should be encouraged to cultivate their gifts, under the guidance of the minister, and to prepare sermons for mutual criticism. Such work would be in every respect more profitable, and would soon become more interesting, than the miserable readings and recitations and entertainments now everywhere found in connection with their young men's associations. Were this done, in a short time there would be bands of intelligent Christian workmen who would permeate every street and every village. In connection with this let an earnest effort be made by every association to gather into groups the smaller churches or village congregations, and appoint pastors or ministers over them with whom the lay agency, when prepared as suggested, may be associated. It is false kindness to aid feeble churches to keep, or rather starve, inefficient ministers, who are very frequently a curse rather than a blessing to the neighbourhood in which they live. It would be much better to properly maintain effective men in the oversight of several churches or congregations; and one good sermon would do them more good than a dozen feeble discourses. Money will of course be required, and will come if the work be attempted. Thirdly, he would enforce on their ministers and pastors the propriety of devoting two or three evenings a week to evangelistic work; and funds should in some way be found to pay them for the same, as is the case in Devonshire. On the better educated and paid ministers he would press this work. Many now supplement their incomes by lecturing, the effect of which on themselves, if not on their hearers, is very unsatisfactory. How much more healthy the influence both on body and mind, and how much more blessed the result of devoting the time and talent thus consumed, if not wasted, in direct efforts for the conversion of their dark and uninstructed countrymen? And perhaps, the time would come when their churches would be less exacting on their ministers, and be satisfied with one well-studied sermon a week, that their ministers must consecrate some portion of their time and strength to this evangelistic work. Further, he would recommend the adoption of some systematic plan of establishing one, two, three, or more churches a-year in the larger towns and cities. Let their leading and popular ministers preach at these places for one, two, or three Sundays in turn for a few months, until a congregation be gathered, and then a minister might be appointed or chosen. This work had been successfully attempted in London, where 1,000*l.* was raised annually for the purpose, and it was time it should be tried in the country. (Cheers.)

THE BAPTIST UNION AND THE SOCIETIES.

The Rev. Richard Glover (Bristol) read a paper on "The desirableness of a closer connection between the Baptist Union and the Baptist societies." He said he had to deal more especially with the desirableness of a closer connection between the Baptist Union and their two great societies—the Baptist Missionary Society and the British and Irish Baptist Home Mission. He assumed that all would admit the probability of some change being needed in the constitution of these societies. The Home Mission was seventy-seven and the Baptist Mission eighty-two years old. The growth of the Baptist Union had been rapid and recent. It had, within the last year especially, developed at once in extent and influence. The grounds upon which he thought it was desirable that both these great societies should be formally absorbed by the Union were—that they needed for both these societies the increase of funds and interest which united action alone was likely to afford; that they should have a more representative board of management, if they reported to and had their comittees appointed by the Union; and that a proper opportunity of criticism would be thus provided. Their foreign mission operations were capable of large development. Their success had created larger opportunities, greater calls than they were at present able to respond to. Was it not a somewhat startling fact in England alone there were 183 towns or townships with a population of 4,000 and upwards, in which, according to the "Handbook," there was no Baptist Church known to exist? There were forty towns of 10,000 population and upwards, in which no Baptist Church was mentioned by the compilers of the "Handdook"; and sixteen towns of 15,000 and upwards of which the same report had to be made. It was, of course, in the North of England in which the growth of population had been so remarkable, and this deficiency of supply was chiefly to be found in Lancashire, Yorkshire, Durham, and Northumberland. Having given some statistics as to home missionary operations, he said that their denomination was not a poor one. Mr. Williams reckoned that 150,000*l.* per annum was paid in ministerial salaries. On an average the denomination had during the last ten years raised 44,763*l.* for the building of chapels, and spent 21,222*l.* for liquidation of debts annually. On their chapels and their ministers they spent annually nearly 220,000*l.*; their reported home mission work reached only the sum of 8,000*l.* or 10,000*l.* The Presbyterian Churches could never, he said, have accomplished what they had done without their united action. Last year the United Presbyterian Church contributed for its various mission and philanthropic schemes a total of 63,709*l.* the total income, including ministerial support and chapel-building, for the Free Church of Scotland, reached the astounding sum of 511,084*l.* 4s. 6d. The leading funds of the Wesleyan Methodists yielded last year, it was estimated, the sum of 757,238*l.*, with a membership of 351,000. Would not united action with them have the same effect? Would a great enterprise, in which the denomination united, not attract support and awaken interest? To-day there was an offer before the Union from one gentleman of one-tenth of the amount, if 15,000*l.* could be raised for church extension. He advocated the appointment of the committee at the autumnal session instead of at London. While London and vicinity only afforded one-tenth, it exercised a considerably larger share of the management. He counselled no rash experiments and no action till precedent inquiry should have shown its safety and its wisdom. Whenever they began—as he was persuaded they would—to move on the lines now indicated, his vote would be given for moving cautiously and slowly in that gradual path which combines security with progress. But on the other hand he would equally urge a watchfulness against the listless spirit which, ceasing to adapt itself to changing circumstances, failed to extract the highest possible results from its opportunities and powers.

The Rev. T. M. Morris moved that thanks be given to Mr. Bigwood and Mr. Glover, with a request that they place the papers at the disposal of the committee for publication; that the assembly records its gratitude to God for the good accomplished in connection with the British and Irish Mission, and the employment of evangelistic agencies, and its deep sense of the urgent need which existed for increased exertions in promoting the glory of God and the salvation of men, both in the larger centres of population and rural districts, and commends the society to the sympathy and liberal aid of the denomination. The assembly desired to place on record its earnest resolve to support the committee of the Union in any well-considered endeavours for enlarging their operations, so as to supplement the work done by the missions, and especially to assist in the establishment of Baptist churches in towns where the denomination is either imperfectly or not at all represented. The Rev. C. Williams seconded the motion. Dr. Underhill opposed the union proposed by Mr. Glover. The Rev. Mr. Hanson (South Shields) suggested that they should wait until they saw the result of recent amendments, and then in the course of a year or two they might be able to do what Mr. Glover thought should be done cautiously. The motion was carried unanimously.

CHURCH EXTENSION.

Mr. Cory, from South Wales, having offered to give 1,500*l.*, if the denomination would raise 15,000*l.*, for church extension, and the committee of the Union having accepted the offer, it was moved by the Rev. S. Green, and seconded by the Rev. W. Sampson, that the assembly cordially approve of the action of the committee in accepting the very generous offer of Mr. R. Cory to the Union, for which he is requested to accept the best thanks of the session, and hereby instruct the committee to prepare plans for carrying out the objects proposed. Mr. Cory thanked the assembly, and urged increased exertions on the part of Baptists to spread their principles.

THE ANTI-SLAVERY SOCIETY.

A statement from the Anti-Slavery Society was read, requesting the support of the Union in its efforts to induce the Government to get slavery abolished throughout the world, and the following resolution was unanimously adopted:—

That the assembly greatly deplores that, notwithstanding the efforts made in past years by the British nation to put an end to slavery, the slave-trade and its inhuman and immoral practices still largely prevail in many lands, and it hereby expresses its hearty sympathy and readiness to co-operate with the Anti-Slavery Society in its philanthropic labours. Moreover, believing it to be the duty of the Government to use all possible means, by treaties with foreign powers and otherwise, for the entire suppression of slavery, it instructs the committee to present a memorial to Her Majesty's Ministers, and a petition to Parliament, in the name of the Union, signed by the president, urging the immediate adoption of means to secure the universal extinction of slavery, and more especially deprecating its being suffered to continue in Affghanistan and on the coast of Africa, or in any other country under British protection and control.

THE AMERICAN BIBLE UNION.

The Rev. T. H. Morgan read a paper on the American Bible Union, in which he stated that the Union had issued a revised edition of the New Testament, and the American Union were willing to lend the stereotype plates of the same to the Baptist Union. The Rev. S. Green objected to the American edition of the Testament, owing to the word "immersion" being used in it instead of baptism as in the English version. The Rev. Mr. Mead (Australia) said the American edition was in use in Australia, and he approved the word "immersion." The President said he wished them to keep from questions of criticism on this subject. He moved the following resolution:—

That this session of the Baptist Union has received with pleasure the statement of the Rev. T. H. Morgan respecting the American Bible Union, and refer to the committee the service of considering how this may accept the kind offer made, and promote the general objects of that society.

The Rev. J. Russell seconded the resolution. A discussion followed, during which several ministers objected to the resolution, which on being put to the assembly, was declared carried by a very small majority.

VOTE OF THANKS.

The following resolution was passed by acclamation:—"That before separating, the assembly wish to express the great delight they have experienced in their visit to Newcastle, and their deep sense of the generous entertainment they have received during their stay; to the Rev. J. Mursell, the Rev. G. H. Malins, Mr. G. C. Hutchinson, Mr. J. Potts, the local committee, with the gentlemen who have so efficiently aided them, the assembly in particular offer warmest thanks for their undivided efforts to secure the comfort of their guests, and devoutly pray that an eminently spiritual blessing may result to the churches and inhabitants of Newcastle from these autumnal meetings."—The Rev. Jas. Mursell replied, and said that although the secretaries had been particularly mentioned, there were others to whom a still greater share of work had fallen.

The sessions were closed by the assembly singing, "Praise God, from whom all blessings flow."

PUBLIC MEETING.

On Thursday evening there was a crowded public meeting in Ryehill Chapel, which was crowded in every part. Dr. William Murray, of Newcastle, presided. The Rev. W. Rosevear, of Coventry, delivered an eloquent address on the signs of the times and the transition state through which the civilised world was passing in this age of free inquiry, in which all things would be tested as by fire. While this great change was going on, there was special danger that they might leave behind that which was the spring of all being, of all freedom, of all morals, of all religion, namely, the personality of God and the Fatherhood of God in Jesus Christ our Saviour. For what was the meaning of those old-world idolatries which were renewing their strength—the idolatry of the intellect; the idolatry of wealth; the idolatry of ecclesiastical authority, which was coming upon them by the covered way of the Anglican Church; and the idolatry of dead atoms. The antidote to these was the childlike spirit towards God, by which alone they would be able to lift the truth of a personal God above the clouds which now obscured it into the sunlight in view of the nation. The men of the child-spirit, were always in advance of the so-called advanced thinkers of their time. They were wiser than the world's wisdom, stronger than the world's strength. While there was being propagated a fresh philosophic unbelief by scientific men, that unbelief did not rest upon a scientific foundation. If it did they might well be alarmed. But science viewed in the light of discovered facts was not the foe but the friend and swift forerunner of the Christian religion. (Applause.) The speaker then instituted a comparison between Tyndall and Faraday—

In one respect they resemble each other very closely; namely, both are endowed in a very eminent degree with a scientific intellect, but one of them has what the other has not, namely, the child-spirit, in the general sense of that term; and that seemingly little thing, the child's spirit, makes a real and almost infinite difference between the two men, which difference I will in fewest words possible characterise. Tyndall sees through the atoms nothing but a great darkness, upon which he has written virtually the words, "There is no God." Faraday sees behind and around the atoms not a great darkness, but a luminous hand, the hand of Him who comprehendeth the dust of the earth in a measure. (Applause.) Tyndall, with his scientific intellect without the child-spirit, sees a simple universe, only the universe of matter; Faraday, with his scientific intellect and the child-spirit, sees a double universe, the universe of matter and the universe of spirit. Faraday receives the natural order of truth exactly as Tyndall does, by the scientific faculty, but in addition thereto he receives the supernatural and the living God by means of spiritual insights and spiritual faculties, which Tyndall altogether ignores. The grand old English Bible was at its core as real to the religious consciousness of Faraday as were the natural facts after he had verified them by the test of the laboratory. Therefore, if you ask me what was the value to Faraday of the child-spirit, my reply would be this, that while it did not in the least impoverish him scientifically, yet religiously it enriched him over and above all that Tyndall acquired without it; and it enriched him over and above this much, namely, a whole spiritual universe lighted up from end to end with the glory of a living God in personal communion with himself in his own little Dissenting chapel there in London. (Applause.) And if you next ask me the question, Which is the best way of meeting the atheism of Tyndall? my reply is this: Meet it in the power of the child-spirit of Tyndall's great master and predecessor — Michael Faraday. If you young men have only in your heart the faith of Faraday, though it be as small as a grain of mustard seed, you say to that great big mountain of atheism manifested at Belfast, Be ye removed to yonder place, and it shall be removed, and nothing shall be impossible to you. I have felt it right in a time like this when eminent scientific men are throwing dust in the eyes of the English people, and I have thought it right in a time like this, when these scientific men throw in the whole weight of their great influence on the side of an atheism in this country which is more soul-crushing far than the idolatries of the East—I have felt it right to mention, to lift high up, in view of this new controversy, the simple faith of Michael Faraday, and to remind you that the greatest scientific genius

which this century has produced gloried in the Christian religion, before which all idolatries and all atheism shall at length melt away like night before the sun. See that man there, the man of the child-spirit; look at him, he is enthroned; he is enthroned upon the very pinnacle of scientific fame; and he is not alone. Who is that by his side? Sir Isaac Newton. There they are together. (Applause.) The great chemist and the great astronomer. One who tracked the globe through space out of the extreme of things, the other who tracked the atoms through the globe down to the extreme of things; and these two master scientists, with the faculties reaching to the very extremes of the knowable, what are they doing? Bearing the one unfaltering testimony to the personality and incarnation of God, and the redemption of man through the Cross of Christ. (Applause.) And as you think of their Christian beliefs being the beliefs of eminent scientific men, do not you see in them a type of the marriage which shall yet be celebrated between natural philosophy and revealed religion?

The Rev. Dr. Landels, of London, followed in a speech which was much applauded, and which dealt with many facts, suggestions, and warnings relating to the revival movement. He asked what was to hinder the present revival not only becoming universal, but enduring for years—ay, until the beginning of pentecostal days, unless it were their own unpreparedness? The Rev. J. M. Lance, of Newport, followed with a speech on Church extension, and a cordial vote of thanks to the chairman was carried on the motion of the Revs. Jas. Mursell and J. H. Millard.

A conference in connection with the Baptist Total Abstinence Association was held in the afternoon in Marlborough-crescent Chapel, J. P. Bacon, Esq., of London, presiding. An interesting paper, by the Rev. J. Clifford, M.A., LL.B., was read on the temperance question, for which the thanks of the conference were awarded to Mr. Clifford. On the motion of the Rev. Mr. Trafford, seconded by Mr. Campbell, the following motion was passed:—"That in the opinion of this meeting it is exceedingly desirable that a public meeting should be held during the week of the autumnal session, and that the clerk of the Total Abstinence Society be requested to take steps for securing the object at future autumnal sessions of the Union." In the evening a public meeting was held in the Ryehill Chapel, and was addressed by various reverend gentlemen. There was a very large attendance.

SOCIAL SCIENCE CONGRESS AT GLASGOW.

(From an occasional Correspondent.)

On Monday morning, Dr. Lyon Playfair, M.P., delivered his address as President of the Health Section. The honourable gentleman took for his text the injunction of the prophet of old—"Wash, and be clean." Quoting statistics to prove his case, Dr. Playfair demonstrated the intimate relations subsisting between cleanliness and health; advocated improved dwellings for the working classes; and urged upon society in general the imperative necessity of observing the ascertained and inexorable laws of sanitation and hygiene. In the sections, several interesting papers were read, one by Major Rogers, on the repression of crime, advocated the abolition of commutations of sentences and the extension of terms of confinement in cases of bad conduct, recommended the indefinite increase of punishments for brutal assaults and the suppression of immoral publications by the State. In the Economy and Trade Section, a lively discussion on "Waste Lands" was inaugurated by Mr. J. Somerville's paper on that subject. Mr. Somerville recommended the reclamation of the cultivable portions of the waste lands, and their cultivation by a great joint-stock land company. Mr. Maltman Barry condemned Mr. Somerville's proposal as ridiculously inadequate, and said that the only satisfactory plan would be for the State to appropriate and cultivate all the land of the country on the same principle as it now worked the postal service—that is, equally on behalf of every member of the community—the fruits, if any, to be devoted to the expense of the government of the country. Mr. Macfie, late M.P. for Leith, agreed with the last speaker as far as to say that the land should be held and cultivated with a view to public, and not to private, interests. Papers were also read and discussions conducted in the other sections—Health, Education, &c.—in the presence of numerous and attentive audiences.

Tuesday's proceedings were inaugurated by Sir George Campbell delivering his address as president of the Economy and Trade Section. In it he discussed, at great length, the actual relations subsisting between Great Britain and her possessions, and expressed an opinion that a distinction should be made between them. India, Australia, and other backward countries ought, he said, to be governed absolutely, care being taken to remedy abuses and impartially administer the laws. Canada, on the other hand, and similarly civilised and developed communities, should be free from the control of the mother country, and made to maintain themselves without any aid or protection from her. Pursuing this principle to its logical issue, Sir George announced his approval of Home Rule for, not only Ireland, but also England and Scotland. This unexpected declaration drew a gentle remonstrance from the president of the congress, Lord Rosebery, who, in moving a vote of thanks to Sir George for his able address, expressed a hope that, on further reflection, he would see fit to alter his views on that subject. Later in the day, in the sectional discussions, several Indians spoke with great fluency and correctness on the manner in which the home authorities govern their native country. They were bitterly reproachful over the utter indifference which the House of Commons manifests towards Indian affairs as illustrated by the empty benches on both sides of the House when the Indian Budget is introduced. In the evening, the local committee gave a *conversazione* in the congress rooms (Corporation Galleries) to members and friends. It was brilliantly and numerously attended, an impromptu dance imparting just that slight degree of animation necessary to make the evening a thoroughly enjoyable one to the dance-loving citizens of Glasgow.

Wednesday brought the congress to a close. Mr. G. W. Hastings' address as president of the Repression of Crime Section was a very able and instructive one. He stated that careful investigation had led to the discovery that habitual criminals were, both mentally and physically, inferior to the respectable classes. With respect to the recent epidemic of violence, he said that he could not help thinking it was in some measure due to the great and sudden increase in the wages of the lower strata of workmen which the last two or three years have produced. And he thinks, although very reluctantly, that for these violent, brutal assaults, the lash may be used with advantage. In the sections there was a good deal of heated discussion. In that devoted to Education, Mr. Maltman Barry read a most remarkable paper, entitled "Secular Education desirable in the interests of religious truth." The Lord Provost of Glasgow repudiated the views put forward in the paper, while Professor Nichol, of Glasgow University, condemned the bigoted and sectarian spirit displayed by some of the gentlemen who opposed them. In the Economy and Trade Section, also, an angry and prolonged discussion took place on the temperance question between Bailie Collins, Mr. Selwick, Mr. Star, Mr. Randall, and others. The excessive drinking habits of the working classes of Glasgow were loudly deplored by most of the speakers, and strong admiration expressed for the law known as the Forbes-Mackenzie Act, by which the liquor-traffic in Scotland is regulated, and which prohibits the opening of public-houses on Sundays. A meeting of the council of the association was held at one o'clock, at which it was decided to hold the Congress of 1876 at Liverpool, Brighton having been previously selected for that of next year. At three the concluding general meeting of members and associates was held. Lord Rosebery presided, and a brief report of the proceedings of the congress was read by Dr. Ryalls, the general secretary. It appears that, on the whole, the meeting was a great success, both the amount of takings and the quality of the papers and discussions being considerably above the average. Several of the subjects considered were of the highest importance, and the association is hopeful that legislation upon them may result. The council paid Principal Caird the rare honour of requesting him to print his sermon.

Epitome of News.

It is expected that the Queen will leave Balmoral for Windsor Castle about the 2nd of November.

The Prince of Wales has left Copenhagen and gone to France, where he is engaged in a shooting expedition on the estate of the late French Ambassador to London. The princess and her children remain in Denmark for the present.

On Wednesday the Duke of Edinburgh laid the foundation-stone of a new wing of the Royal British Female Orphan Asylum at Devonport. An address of congratulation and welcome was presented to his royal highness, who was heartily cheered.

The Duke and Duchess of Edinburgh have taken Eastwell Park, their new residence in Kent, on a seven years' lease. They were to have left for that place yesterday, but the sudden indisposition of the duchess, who is at Buckingham Palace, has frustrated the arrangement.

The Duke of Leinster died at noon on Saturday after a lingering illness. The late duke was born in 1791, and was consequently eighty-three years of age. He succeeded to the dukedom in 1804. The heir to the title and estates is Charles William, Marquis of Kildare, who had been called to the Upper House during his father's lifetime. The late duke was the premier Duke, Marquis, and Earl of Ireland, and was in politics a Liberal, one of the old Whig school, having uniformly supported the Reform Bill and other measures introduced by Earl Grey and Lord Melbourne. Owing to his increasing years he was absent from his place in the House last session.

Lord Forester, of Willey Park, Shropshire, died on Saturday at the age of seventy-four. He is succeeded in the title and estates by his brother, the Right Hon. General Forester, M.P. for Wenlock, who has sat for that borough uninterruptedly since 1830.

Cardinal Cullen's name has been struck off the Parliamentary list of voters for the county of Dublin. He did not appear to support his claim.

The project of erecting a statue to Mr. Bass, M.P. for Derby, has been abandoned at the request of the hon. member himself.

The licences for music and dancing in Cremorne Gardens, suspended since 1871, were restored on Friday by the Middlesex magistrates by twenty-nine votes to twenty-six.

Addressing successful students of the London Centre of the Oxford Local Examinations in the theatre of the London University on Friday, the Bishop of Manchester expressed regret that London was behind the country centres by 3 per cent., and that only 67 per cent. of the picked boys of the best schools succeeded in passing their examination. By way of remedy, the right rev. prelate suggested that the Universities of England should combine in appointing an examining body, not only for competitive examinations but for visiting and reporting upon every public school in the kingdom, and exercising a general surveillance over the national education.

The East Parish Church, Aberdeen, the finest ecclesiastical building in the North of Scotland, was burned down on Friday night. One man was killed and a number injured.

At Sowerby Bridge, near Halifax, on Friday night, a young woman, aged nineteen years, the wife of a weaver named David Chapman, after an altercation with her husband about his tea not being ready, drowned herself and her infant child in a milldam.

On Wednesday night, Mr. C. Stewart, of Highleigh, Cheshire, fell over the banisters of a staircase leading from the first-floor to the hall of the Midland Grand Hotel, and died within a few minutes.

In the Court of Bankruptcy on Friday the adjudication of bankruptcy which was made against Mr. George Odger in June, 1873, was annulled.

Seven persons have been committed for trial for having been concerned in the riots at the close of the recent Northampton election. Bail was refused. The damage done to property is estimated at about 1,000*l*. Seventeen persons were so seriously hurt as to necessitate their removal to the infirmary, and many of the police were injured.

The resolution to be discussed at the Conference on Election Reform, which will be held in London next month, are to the effect that the condition of our Parliamentary representation is unsatisfactory, as large classes of the community are still entirely unrepresented, that the borough franchise should be equalised, and that candidates should be relieved from official expenses.

In the East Surrey registration, the Conservatives have gained 248 votes.

The Mayor of Darlington, Mr. Arthur Pease, offers on behalf of himself and family to give 5,000*l*. towards the cost of erecting a new Grammar School at Darlington, on condition that half that amount is raised by public subscription.

The opening of the Roman Catholic University College at Kensington is fixed for to-morrow. The college will open with sixteen students.

An outbreak of smallpox has occurred at Todmorden. Scarlatina is reported to be prevalent in East London, and there is a fear that it may become epidemic.

A boy, named John Green, fourteen years of age, died in Liverpool, on Sunday, of hydrophobia. He was bitten by a dog in July, and the wounds were apparently healed, but symptoms of the disease appeared on Sunday morning. He died nine hours afterwards.

A number of ladies of Dublin waited upon the Recorder of that city on Saturday and asked him "not to renew the public-house licences." The request was refused, but the Recorder said he would grant no new licences.

The subjects of tenant-right and compensation for unexhausted improvements were discussed on Saturday at the quarterly meeting of the Nottinghamshire Chamber of Agriculture. The question was introduced by Mr. Godber, a tenant-farmer, who declared that a Government that dealt with the question of local taxation and brought it to a just and satisfactory settlement, and also gave the country a Tenant Right Bill based on sound principles, would be entitled to as large an amount of popularity as the Government that disestablished the Irish Church and passed the Ballot Act.

The suburb of Brixton is again infested with burglars. A house has been entered in the Mostyn-road, where some burglars were captured early in the year; and on Saturday evening there was a most impudent attempt to rob the house of Dr. Jakes, a medical man, living in the main Brixton-road. At the side of the house there is a separate entrance for patients, and on Saturday, between six and seven, a burglar made his way in at this door, having previously taken off his shoes. He had passed the surgery in the passage when he was seen, and after considerable resistance was secured. He was immediately removed by the police to the station-house at Brixton.

The Rev. W. Densham, late of South Petherton, Somerset, has accepted a unanimous invitation to become the pastor of the Congregational Church at Wareham, Dorset.

We understand that the graphic articles on "Men and Manners in Parliament" which appeared in the *Gentleman's Magazine* during the session will shortly be republished in a collected form by Messrs. Tinsley Brothers.

Madame Goddard.—Madame Arabella Goddard, who was recently wrecked on board the steamer Flincher, has recovered all her property except a purse containing 100*l*. She is returning to Australia, where she will give a series of concerts, and from thence she will proceed to California, calling *en route* at New Zealand and several of the Pacific Islands.

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TO CORRESPONDENTS.

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The Nonconformist.

WEDNESDAY, OCTOBER 14, 1874.

SUMMARY.

Apart from the disquietude created in France by the new Spanish despatch—relative to which the Paris papers are, by common consent, discreetly reticent—public interest is absorbed in the elections of Sunday next, when four vacant seats in the National Assembly are to be filled up. In the department of the Seine and Oise the Government are too weak to put in an appearance, and the contest lies between M. Senard, a moderate Republican, who accepts the Septennate with a definitive constitution, and the Duke of Padua, a Bonapartist to the backbone, and the organiser of the famous Chislehurst pilgrimage. The latter, on the strength of an assurance from President MacMahon, at a recent interview, that the Government would observe a sincere neutrality, wrote a letter to the mayors in the department begging their support. The prefect has had to issue a circular condemning the manœuvre, and warning the mayors against compliance with the request of the Imperialist candidate. Thus the temporary alliance of the Government with the Bonapartists is at an end. Though it is quite possible the duke may by local influence be returned, it is probable that the other three vacancies will be filled by Republicans. That party has gained somewhat on the second ballots for the Councils-General, and has on the whole won about twenty-five seats.

The question of the Orénoque, the dilapidated frigate stationed at Civita Vecchia since 1870 to provide, if needs be, an asylum for the Pope, has been finally settled. With a view to meet Italian susceptibilities, the French Government decided to withdraw the vessel, and have been studying how to do so without offending the Legitimists. They have hit upon the notable expedient of keeping a ship ready "to obey the summons of the Pope, in a French Mediterranean port"—an announcement which, according to the official journal, has been received "with confidence" by his Holiness, who, it may be remembered, has repeatedly declared his intention to live and die in the Vatican.

The arrest of Count Arnim has created a prodigious sensation throughout Germany, and has given riseto plentiful gossip. The Berlin press generally has come to approve of that extreme step as in the interests of the public service. It seems that this able, but short-sighted and wilful diplomatist, while Ambassador at Paris, and contrary to the instructions of Prince Bismarck, favoured the restoration of the Legitimist Prince, which gave increased influence to Ultramontanism, and ended in the downfall of M. Thiers. It is correspondence relative to this event, or rather the German Chancellor's letters, which the Count withholds, on the pretext that they are not official documents; and there has been some talk of their publication in an Ultramontane book soon to be brought out by the Romish opponents of Prince Bismarck's ecclesiastical policy. The matter is now in the hands of the Supreme Court of Berlin, which has refused to release the count, but has allowed him to be removed to a sanitary establishment where he will still be in custody. It will be for a civil tribunal, to which the inculpated diplomatist has appealed, to decide whether the missing documents are State property, after which the count will probably be released should he surrender them. There seems to be no doubt that in Italy, during the critical time of the occupation of Rome, as well as subsequently at Paris, Count Arnim tried to mark out for himself an independent course, and thought he would thereby secure the approbation of the Emperor. He was egregiously mistaken; and whatever be the eventful result of the pending trial, his career as a public man has ended.

Though the report of the assassination of Don Carlos turns out to have been a *canard*, there seems to have been a conspiracy with that object in view, which was frustrated, and an insurrection at Durango for the purpose of demanding peace is spoken of. There are rumours from Santander, which the *Times* correspondent there believes to be true in the main, that two Carlist battalions have surrendered, that desertion is frequent, and that in several Carlist towns notices have been put up inviting the soldiers to lay down their arms. It is indisputable that General Dorregaray, the commander of the Pretender's forces, disgusted with the management of the insurrection, has been

allowed leave of absence—that is, a successor having been appointed, he has been cashiered for his plain-spoken advice. But, notwithstanding this disorganisation amongst the adherents of Don Carlos, the National army makes no sign, and offensive operations are delayed by the jealousies of the generals, the hesitating policy of Marshal Serrano, and the feebleness of the War Department. Political objects rather than military successes seem to be the object of the respective chiefs of the Spanish army and Government; and at Madrid it appears to be more easy to write threatening notes to the French Foreign Minister than to initiate vigorous action in the North.

General Grant has had the good sense to quash the movement, which had sprung up among some of his Republican supporters, to nominate him a third time for President. Whether or not it might lead to his being placed in that position for life, it would be an unprecedented change, and through Mr. Robeson, the Secretary for the Navy, speaking at a meeting in New York, the proposal has been effectually discredited. No doubt the Republican party is in great difficulty, owing to the revived political activity of the Southern States, where the Democratic "ticket" is likely to be generally accepted; to the resolution of the growing Western States to unfurl the free-trade flag; and to the attitude of the coloured race, who threaten to secede from the Republican party if the Civil Rights Bill of the late Mr. Sumner is not made a plank of their platform.

The coroner's inquest on the bodies of the persons killed by the recent gunpowder explosion in Regent's Park, has not yet come to an end, but the evidence already given shows the extreme danger that is incurred by the continuous traffic which is going on through the heart of London, along the canals and public streets, of explosive compounds, and the culpable carelessness shown in their transport. The evidence given by Mr. Keats, an experienced chemist, lends probability to the rumour that the explosion was caused by carrying benzoline in the same barge as gunpowder. This oil ignites when mixed with atmospheric air, and burns with a blue flame, and the witness thinks that the escape of inflammable vapour might lead to an explosion in the cabin of a barge, and to a fire in the cargo space. It appears from the information obtained by the Relief Committee that some 1,500 houses were more or less injured by the explosion, and that the damage to property must be estimated at a minimum of £33,000. The loss will fall with great severity upon a number of persons who have no redress, nor, indeed, any hope of help except from the fund now being raised.

The enterprising Midland Railway Company, which were the first to run third-class carriages with all their trains, have announced a still bolder change. With the New Year they propose to reduce their first-class fares by about one-third, doing away with return tickets at reduced fares, and to abolish the second-class altogether. The Midland is undoubtedly in a better position to effect this revolution than many other companies, as it carries proportionally much fewer first-class passengers. It is an interesting experiment; but till it has been fairly tried other railway boards may hesitate to follow the example. It may be that our social habits require three classes of carriages, but it is certain that the extra accommodation in the second-class as compared with the third is not at present in proportion to the additional rates charged on all lines. The action taken by the Midland Company will no doubt precipitate a reform in this direction, if it does not lead to the general abolition of second-class carriages.

THE SPANISH NOTE.

It is long since any act of the Government of Spain, under whatever constitutional *régime*, has been regarded by the public as calculated to exercise an important influence upon the politics of Europe. The Peninsula appeared to be, and virtually was, in a state of isolation. Its internal discords and troubles were exclusively its own. Here and there, beyond its own limits, there might be, and probably was, a watchful interest in the progress of Spanish affairs, quickened by sympathy with this or that party contending for power; but the interest has been that only of a disinterested spectator, and such sympathy as may have been excited was due to a general agreement in the political ideas that might chance to be struggling for mastery. No one took account of Spain as capable of disturbing outside its own area the tranquillity of Europe. No one regarded her as likely to originate a general war. We do not by any means assert that this condition of things has been reversed, but it is anything but certain that the present Government of Spain, worthless for any purely domestic purposes, does not contemplate with satisfaction the possibility of acquiring increased importance by dragging the great States of Europe into an active participation in its own wretched policy.

The Government of Marshal Serrano has but lately been recognised by all the European Powers, with one exception. This step, taken at the instance of Germany, had been too long deferred. Possibly, if it had been taken at an earlier period it might have exerted a better influence upon the statesmen and politicians who for some months past have been playing their respective parts at Madrid. Certain it is, however, that a large majority of the Spanish people have begun to despair of the capacity or the good will of the men now in power to suppress the civil war, and to restore internal peace, social order, and commercial prosperity to the country which they affect to govern. Nor has the recognition of it by foreign Powers been followed by any such display of vigour as might have struck dismay into the heart of the Pretender. The contest between the Carlist forces and the National Republican army drags on its intermittent course as languidly as before, and the generals who owe their appointment to the President of the Republic for political objects, cross and recross one another's movements as if for the express purpose of paralysing each other's strength. One might fairly be tempted to suspect that it is Serrano's wish to prolong the struggle; and that, foreseeing the probability that the termination of it will displace him from the supremacy which he now enjoys, he connives at, if he does not actually promote, official practices which forbid the chance of success to the best strategical plans of his own generals.

But Marshal Serrano, unable or unwilling to effect the high object for which he was elevated to the dictatorship—for his position amounts to that—seems to have suddenly plucked up courage to make the weight of his Government felt in foreign affairs. Spain, unquestionably, has suffered no little wrong at the hands of France. The frontier departments of the latter lying along the foot of the Pyrenees, have undoubtedly been permitted to become, not merely a refuge, but a base of operations, to Carlist partisans. The matter was complained of by Serrano's Government some few months ago, and on behalf of President MacMahon, the Duc Decazes, the French Foreign Minister, while challenging the accuracy of some of the statements made to him, and complaining of the vagueness of others, undertook for the future to enforce the strictest neutrality along the frontier line. It would appear that his promise has not been fulfilled by his subordinate agents; that war is still made upon the National Government of Spain from behind the shelter of the Pyrenees; that arms and equipments for the Carlist army are forwarded from the French to the Spanish side over the mountain passes; and that southern prefects and the officials under them continue to wink at, if not actually to assist in, these illicit proceedings. There is, therefore, real ground for remonstrance on the part of the Spanish Government against the encouragement given by French officials to Don Carlos and his army.

It is matter for surprise, however, that the time chosen for presenting the Spanish Note was within a few days of the appearance and reception of the French Ambassador at Madrid. That ceremony, it is true, was a cold and curt one, but it expressed on the part of France her assent to the general policy which Germany had originated, and other European Powers had followed, and which was intended to replace Spain in her rightful position in the comity of nations. The Government of Marshal MacMahon, which is unable to control the waywardness of political parties even in reference to French interests, risked something in consenting to recognise the existing Spanish President. It may have no superabundance of good will to its neighbour, but there can be no question that in showing neighbourly feeling towards the nominal Republic of Spain it had to encounter considerable difficulties. Its position ought, therefore, to have been taken into consideration, not merely in regard to the time selected for the presentation of the Spanish Note, but also, and more especially, in regard to the tone by which it should be characterised. Of course, the ordinary courtesies of diplomatic intercourse are decently observed. But there is a spirit of half-suppressed antagonism pervading it from one end to the other, which suggests a strong disposition to quarrel. It is hard to find an obvious motive for this. It has not been usual for Spain to wound advisedly the morbid susceptibility of the French people, or to exact even just concessions from her neighbour in a stiff and dictatorial tone. It certainly does not become Marshal Serrano to indulge in this vein. It seems to mean mischief, and indicates that there is an influence at work behindhand which it is not expedient to render visible. We hope that the moderation of the Duc Decazes may divest the incident of any undue or dangerous importance. But we must confess that he has been placed in a seriously perplexing position, and that the *quasi* menace of the Spanish Note may make it all but impossible for him to deal with the complaints it sets forth simply on their own merits.

THE DELEGATION TO MADAGASCAR.

The assembly held at the Weigh House last Friday evening to receive the report of the delegation to Madagascar represents one of the most attractive phases of Christian civilisation. England, with a long black score of offences to answer for in her old foreign policy, here appears in her fairest character, as the mother of new civilisations and the nurse of new churches beyond the seas; exchanging with her spiritual offspring the expressions of gratitude on the one side and hearty affection on the other. The narratives of Dr. Mullens and Mr. Pillans will be read with interest throughout Christendom. These able and faithful men have searched the land to which they were sent, and have brought back rich clusters of encouraging facts, to cheer the minds of all who have persevered through a lifetime of frequent disappointment in pressing the Gospel upon heathen nations.

Madagascar is a "gem of the sea" of the first magnitude. It is as long from north to south as "from the Orkneys to Bordeaux," and in width equal to England as its greatest breadth. It is separated from Africa by a sea-chasm of enormous depth, and has nothing in common with the Africans in race, language, or creed. Its people are unquestionably of Malayan family. Little is certainly known of the comparative antiquity of Hovas, Sakalavas, Betsileo, and Betsimisaraka, who people its different provinces; but the Hovas, by a special amenableness to European civilisation, have raised themselves to the chief authority, as they also hold the commanding territory of the central plateau. The Sakalavas enjoy self-government on condition of acknowledging the authority of the Queen, but the Betsimisaraka, to the number of a million, are slaves.

It is among this interesting little nation that the London Mission has enjoyed, after nearly sixty years of labour, such signal success. It is said that after years of instruction and in consequence of the example set by the Queen, in burning the court idols six years ago, 300,000 of the people have abandoned idolatry, and are welcoming the teachers of the Christian religion. Sixty thousand have entered into some sort of connection with the 1,000 churches formed by the missionaries; of whom it is believed that at least a third are orderly and intelligent Christians. These are wonderful results, far exceeding the success of missions in any of the great nations of the earth, in China, India, and Burmah. There is something strikingly dramatic in the course of events. Years of early toil in seed-sowing were followed by years of discouragement, ending in fierce persecution; and then, on the death of the ferocious Queen Ranovalona, follows an outburst of conversion and a complete intellectual revolution.

It is impossible not to inquire into the causes of the stagnation of the great Asiatic missions in comparison with the extraordinary vitality of the Christian movement in Madagascar. Something, doubtless, is due in the latter case to the general stimulus given by the introduction of the European letters and arts of life among a race previously sunk in the stupor of barbarism; whereas in India the English missions approached a civilisation older than their own. But there is a reason for the contrast deeper than this, just as in nearly every national revolution we find in moral causes the true explanation of the political earthquake. "The blood of the martyrs is the seed of the Church." The most effectual, if unwilling, missionary of Christianity was the late Queen, wielding for twenty-five years the authority of a ruthless despotism against the new religion. The contagious and solvent power of each new national Christianity depends upon its tone; whether it is hard, dogmatic, ecclesiastical, or earnest, deep, tender, and sympathetic. And this again seems to depend mainly on the measure of suffering under which its earlier witness to the truth is delivered. The Church of Madagascar has "borne the cross," and drunk to the dregs the bitter cup of persecution. Those twenty-five years of fearful woe have left public and personal memories

behind which are powerful enough to melt down the pride and hardness of a nation's paganism. Dr. Mullens's described in noble and simple language the emotions which filled all hearts when the great church was opened at Antananarivo, which stands on the spot where the victims of the former tyranny suffered martyrdom by fire, near by the precipice where fourteen other confessors were cast down the rocks, or speared to death, on the same dreadful day. Mr. Froude tells us that it was the martyrdoms of Mary's "bloody reign," as Mr. Gladstone rightly calls it, which finally completed the conversion of the English people to Protestantism. So it has ever been. Death for the truth's sake carries with it a converting power transcending all the advantages offered by "religious equality," and steady governmental repression of persecution. It is here, perhaps, that we are to look for the solution of the "mysterious" difference between the Madagascar missions and the modern missions of Christianity in other lands. The efforts of all mankind are now devoted to the establishment of universal toleration, rather than to the vigorous enforcement of their own beliefs or religions. Had one Indian despot been permitted, or disposed, to wage a ferocious war against Christianity, and had the conflict been continued long enough, who can doubt that the somnolent but sharp-witted mind of the Indian people would have been moved in a manner which is almost hopeless under a quiet discipline of universal tract distribution and enforced toleration? It may be that Providence has in reserve some such trial of the quality of faith around the world before the establishment of Christianity in its final supremacy. No sane man can desire the return of sanguinary persecution, but no impartial student of history can deny that heathenish evil and falsehood have consolidated their power on earth by refraining from it, or by submitting to the control of civilisation. External repose is purchased at the cost of all that renders life most heroic, spiritual, and divine. Christianity, which began in the suffering of death, has thriven under "great tribulation" ever since, and has lost its converting power exactly in proportion to its secular prosperity and ease. The tenderness which comes of sorrow is the mightiest agency in the world of mind.

The report of Dr. Mullens on the relation between Church and State in Madagascar is altogether reassuring. There were not a few observers at home who, when they heard of the large share which the Queen's influence and example have had in promoting the recent advance of the Gospel in Madagascar, were indulging themselves in the ineffable delight of a party chuckle over the inconsistency of these London Missioners, who seemed to have exchanged their English notions of "Anti-State-Churchmanship" for a course of procedure more suitable to a southern climate, and far more agreeable to its Anglican sympathisers. This Queen of the South was to rise up in the judgment against the Nonconformist sectaries who had converted her, and to show how they had not failed to employ the royal authority whenever the cause of puritanical Christianity was to be upheld or defended. It seems, however, that there is not one word of truth in the allegation of our friends and auxiliaries. Influence arising from personal character and conduct is one thing; Governmental authority is quite another. The Queen of Madagascar, and her husband, the Prime Minister, being convinced and resolute Christians, have, ever since her accession, used the whole of their personal influence, and acted in the whole sphere of their personal rights, in open support of the Gospel. But the Queen has distinctly laid down the law of religious liberty, and in no case brought to bear the public authority upon the religious revolution. The idols which she burned were her own. And when the province of Imerina burned its idols, it was done in spontaneous imitation of the Queen's example, not in compliance with her command. Dr. Mullens assures the public that the missionaries are labouring hard to "establish" Christianity on its proper independent basis, and declares that there are no men in Great Britain itself more resolved than they are to carry out in Madagascar the principles for which they have contended at home.

What effect the arrival of Bishop Kestell-Cornish and his "ten missionary priests" will have on the course of events it is difficult to foresee. That their coming will be met by the deep inward disapproval of the Christian body in Madagascar, from the highest to the lowest, is as certain as that their departure from England on their unfortunate expedition was condemned by the whole English people, the whole English press, and the whole multitude of men of other lands who are more anxious for justice than for party manœuvres. They will meet in the capital with no encouragement; unless they devote themselves to New Testament Christianity. But if they attempt to unfold the flag of Sacerdotalism they will find a body of European and native Christians at once prepared to teach them a more excellent way, and thoroughly well armed against the fashionable arts by which "Gospel-preaching" is made to lead up to Anglican Sacramentalism. The Malagassy people, who are not destitute of humour, or of a taste for natural history, will thoroughly appreciate the new type of Magpiety, as Hood once called it, which marches about with gay colours and choral processions; and not less the Cuckoo-instinct, which has taken so long a journey to lay its eggs in a nest that was not of its own building. It would be almost worth another voyage to Madagascar to watch the *denouement* of this absurd adventure; and to look upon the missionaries as they read in that island Mr. Gladstone's stinging reproof of Ritualism without love, and of zeal not based upon justice, with a painful comment on it all in an awakening nation's eyes. A Church just "fresh from the perilous birth" of persecution, and lifting to heaven "her pale glad eye," will be found in no likelihood of consenting to the puerilities of decorative godliness, or the histrionics of the sacerdotal revival.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(From our Own Correspondent.)

Huddersfield, Tuesday Night.

The Congregational Union has followed in the wake of the British Association, the Social Science Association, the Orientalists, the Baptist Union, and the Church of England, in holding its autumnal conference; and, whereas last year it met in an agricultural district (at Ipswich), it has this October migrated to one of the large towns of the north.

Huddersfield is a well-chosen locality; for though not large, it is surrounded by other towns in which Nonconformity is strong, and in Huddersfield itself Congregationalism is a considerable force. Of course, any meeting of the kind held in either Yorkshire or Lancashire, was sure to be a numerical success, and expectation in this respect has not gone beyond the event; for somewhere about 800 delegates have, I believe, been appointed. The hospitality of Christian people of all denominations in the town, or in adjacent places, has, however, proved equal to the necessities of the case. In other respects also, the local committee are to be congratulated on the completeness of their arrangements. A little book, with full information about the various meetings, and a map of the town, has been placed in the hand of each delegate; while a lavatory, writing-room, news-room, luggage-room, post and telegraph-offices, and even a smoking-room, supply every reasonable want. Even a shoeblack is in attendance; but fortunately, the weather, though dull, is dry, and the services of that small functionary are not much in requisition.

The proceedings of the week commenced with the first day of the week; the Rev. J. G. Rogers, the chairman of the Union, and some other of its ministerial members, having preached introductory sermons on the Sunday. On Monday night there was a meeting for prayer in Ramsden-street Chapel, prior to the sermon to be preached by Dr. Wilkes, of Montreal, in the same place. There was a large, though not an overflowing, attendance at both. The Rev. Joshua Harrison presided over the devotional part of the service; the singing of which, it may be said, was of a very hearty kind. Dr. Wilkes's text was the basis of a suggestive sermon, in which the aged preacher, while he recognised the grave character of many of the changes occurring around us, took a cheerful view of them, as he inculcated the necessity for growing faith and greater earnestness. I may add, that Dr. Wilkes leaves England for Montreal on Thursday, after six months' absence from home; his visit to England having, I am glad to hear, proved very beneficial.

While this service was held, a public meeting to inaugurate a Congregational Total Abstinence Society was also being held in George's-street Hotel, and there were enough people in favour of a denominational society for effecting what appears to be an undenominational object, to secure a good attendance. Mr. Edward Baines presided at this meeting, at which the speakers were the Rev. G. F. Coster, the Rev. G. Snashall, the Rev. J. S. Russell, the Rev. George Thompson, the Rev. J. H. Wilson, and the Rev. J. A. Macfadyen.

This morning, Ramsden-street Chapel proved to be not large enough to hold in comfort both the members of the Union and the visitors; the former filling the side-galleries, and thus crowding the latter up to the very top of a twelve-pew-deep gallery at the back. After singing and prayer the Chairman, the Rev. J. G. Rogers, delivered the usual address, and if his May address was a success—as no one doubted—that of to-day has been still greater. It opened with a skilful reference to the fact that the Union had assembled in a district which, in regard to Nonconformity, might be regarded as "the backbone of England"; while the topic selected, viz., "The Age and our Work in it," enabled the speaker to deal with all the current ecclesiastical topics of the time—down to Mr. Gladstone's paper on Ritualism and the Church Congress last week. Referring to the doubts cast upon Christianity in connection with scientific speculations, he dealt with some of the "guesses" of the speakers at the British Association. Special reference was, of course, made to Professor Tyndall, whom he declined to regard as being influenced by a irreligious spirit. In his effective address, Mr. Rogers asserted that the attacks of superficial philosophers were to be repelled by appeals to the heart rather than to the intellect, and that, therefore, the believers in Christianity should seek to become the repositories of increased spiritual power. Then he glanced at prospects for the "reunion of Christendom," which he described as being among the notable expedients for government by the centres, of which we had had so many examples of late. He spoke of the Old Catholics as those who were retreating from Rome; while the Anglicans who fraternised with them were advancing towards it. The allusions to schemes for the comprehension of Nonconformists were keen, and were much relished by the audience. The remark that the projectors of a new society for this purpose, evidently know as little of Dissenters and their aims as the Shah of Persia of the differences between Whigs and Tories, was received with a shout of laughter, which was renewed when it was added that the Shah seemed to be the better informed of the two; for, at least he knew that the two parties "think contrary." Another sarcastic passage was that in which a certain colonel's expression of gratitude, at the Brighton Congress, that we had a Protestant Queen, a Protestant Parliament, and a Protestant Prime Minister was supplemented by the suggestion that he should have added, "and a noble army of Protestant publicans." The closing portions of the address contained some grave and weighty passages, notably those in which the speaker vindicated Nonconformists for assailing the Establishment, believing, as they did, that the interests of religion were at stake, and Mr. Rogers referred to Mr. Gladstone's article on Ritualism, as containing matter well deserving the consideration of those who were without, as well as within, the Church of England. The necessity for maintaining an effective ministry was also strongly insisted on, and finally, it was urged that, above all things, soul-power was needed in both ministry and churches, in order to grapple with the difficulties of the time. The address occupied nearly an hour and a half, but was heard with unflagging interest from the opening to the close.

The first business then on the programme was the report from the Conference of Lay Delegates on Church Finance, who met at Birmingham and Leicester some months ago. This, with an anticipated discussion, was looked forward to with some interest, as being likely to excite considerable difference of opinion; but the chairman said that he had no fear that they should witness any such scenes as those which occurred under a certain "dome" last week.

Mr. Hannay, the Secretary, presented this report, and then moved a resolution which thanked the delegates for their services—approved of certain other resolutions, and commended the rest viz., those relating to the proposed fund for supplementing ministerial incomes, to the consideration of the county unions. Mr. Hannay promised to be expository only; but a knowledge of the objections to be encountered tempted him into an advocatory strain, and it must be admitted, he spoke with ability, as well as vigour. Mr. Henry Lee, of Manchester, who seconded the motion, is a warm supporter of the movement, which he advocated in a cooler and more homely fashion. He expressed the opinion that there was a good deal of Toryism in the Congregational body, and hoped that they would adapt their proceedings to the wants of the times. *His* notion was that 200,000*l.* a-year additional should be raised for the incomes of their ministers.

It required some tact on the part of the Chairman

to prevent the discussion rambling among details; and eventually it was agreed to divide the resolution into two parts, and deal with the less disputable portion first. As the result, it was resolved without much discussion—1. That the stipends of Congregational ministers are insufficient. 2. That they should be, at the least, 150*l.* in the country, and higher in proportion in the town. 3. That the stipends should increase with the ability of the people. 4. That there should be punctuality of payment. 5. That in some cases there should be a grouping of village churches. 6. That there ought to be a greater sense of obligation on the part of Christian people to hold their property for the service of Christ.

The next resolution recommended the adoption of weekly offerings, for both the expenses of worship and the support of the ministry, in all *new* churches; but at this point it became evident that a good deal was to be said on both sides. Some of the members were in favour of weekly offerings for the ministers, but not for the expenses, and some defended the pew-rent system; while others stated facts, showing the superiority of the offering system.

At a few minutes past two it became necessary to adjourn the discussion till to-morrow morning, when it is to be hoped that it will not stand in the way of the much more important question of a Ministerial Aid Fund.

From the chapel the members of the Union swarmed into the "Armoury," where the hospitality of the Huddersfield friends had provided an ample repast. It was a very large dinner-party indeed, and from the gallery the view was very striking.

To-night there is to be a public meeting for the exposition of Free Church principles, at which Mr. Richard, M.P., is to preside, and that Huddersfield may not have the exclusive benefit of the stimulus to be derived from the visit of the Union, similar meetings will be held to-night or to-morrow at Dewsbury, Cleckheaton, Brighouse, and Sowerby Bridge. To-morrow afternoon there are to be two sectional meetings, and at night a children's service, with "Paxton Hood" as the preacher; a Working Men's Meeting, with Mr. Plimsoll, M.P., for chairman, and "a service of praise choral, and congregational." Then on Thursday there will be an important discussion on the improvement of Sunday-schools, and in the evening a closing *conversazione*, at which, no doubt, there will be many mutual and well-founded congratulations on the completion of a highly successful series of meetings.

The Autumnal Meeting of the Congregational Union of England and Wales commenced at Huddersfield on Monday evening, when a prayer-meeting was held in Ramsden-street Chapel, under the presidency of the Rev. J. C. Harrison. There was a large congregation, and the Rev. Dr. H. Wilks (Montreal) afterwards preached a sermon, from Hebrew xii. 27: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Simultaneously the Congregational Total Abstinence Association was inaugurated at a public meeting held in George-street Chapel; Edward Baines, Esq., the president, in the chair. In the course of his opening speech, the chairman said that about eight hundred ministers and deacons of Congregational churches had signified their concurrence in the movement, and the first public meeting of the association had been called in a town honourably distinguished for generations past by its religious character. The vice of intemperance prevailed more or less in every rank of society. After addresses by the Revs. G. T. Coster, of London, and G. Snashall, of Ipswich, the Rev. J. A. Macfadyen, of Manchester, referred to a letter which had recently appeared in the *Nonconformist* with reference to the movement. He said they were told in this communication with regret that this new movement in favour of temperance was about to fall out of the hands of the old men into the hands of the extreme men. Why should such regret be uttered, on such an occasion, and at such a time as this? (Hear, hear.) They were not interfering at all with other men in their projects for a diminution of drunkenness. It was true that they were very confident that if they could only persuade their fellow-Christians and fellow-citizens to embrace total abstinence, the death-blow of intemperance would be struck to-morrow; but if they could not persuade them, they would not attempt to dictate to them. (Hear, hear.) The Rev. J. S. Russell gave his hearty adhesion to the movement. He could scarcely be called "extreme," but still he felt right glad at being able to draw a sword in the conflict. (Applause.)

Addresses were also delivered by the Revs. G. Thompson, of Halifax, J. H. Wilson, and Ll. D. Bevan, of London. Mr. Bevan maintained that one of the best auxiliaries to the Congregational Union they could have was that society.

The first business meeting of the assembly took place yesterday in Ramsden-street Chapel, and consisted of nearly 900 ministers and delegates, the largest number which has ever been present at any of the meetings of the Union. The chapel was crowded in every part, the attendance of the public being unusually large. After devotional service, the chairman for the year (the Rev. J. G. Rogers, B.A., of Clapham) proceeded to deliver his address, his subject being "The Age and our work in it." A full analysis of the paper will be found in our supplement. The address was frequently applauded, especially at the close.

CHURCH FINANCE.

The Rev. Alexander Hannay, the secretary, read a report of the Conferences on Church Finance, held at Birmingham in December, 1873, and at Leicester in June, 1874, which stated it to have been laid down that the stipends of Congregational ministers were, as a rule, insufficient, and that they ought to be augmented. Suggestions for the promotion of this object were fully set forth, especially with regard to the constitution of a Congregational board of finance, to aid in the increase of ministers' incomes, to raise the standard of Christian liberality, to enlarge its sphere, and to promote better methods with greater economy in the collection and distribution of money. Mr. Hannay, moving a resolution accepting these conclusions, gave a vivid account of the monetary straits and the hindrances in which many ministers were involved, owing to the smallness of their stipends, and described the difficulties which Congregationalism had to encounter, raised by adverse influences. He counselled the concentration of subscribing associations into one great league and the consolidation of different funds into one, as was suggested in the constitution of a board of finance.

The resolution was seconded by Mr. Henry Lee, of Manchester, who said that by the plan proposed a sum of 200,000*l.* a-year might be raised.

It may be added that the stipends proposed would be at least 150*l.* per annum. There was also in the recommendations in the report one which declared that the obligations of obtaining money for ministers' salaries and public worship were in many cases imperfectly fulfilled. The question of relying on weekly free offerings for the maintenance of ministers of public worship caused a little controversy, some objections to the system of free and voluntary offerings being raised, and eventually the discussion was adjourned.

Just as the Assembly was closing its first session the following message was received from the chairman of the Synod of the Presbyterian Church of England and Wales now met at Manchester:—"The Synod of the United Presbyterian Church of England sends cordial and fraternal salutation to the Congregational Union of England and Wales, praying that the Great Head of the Church may richly bless its proceedings and open up a way for a closer fellowship in loving services between the two denominations." The message was received with much applause. The chairman expressed his cordial sympathy in the sentiments expressed, and the reference committee were instructed to send a telegram gratefully acknowledging the message of the synod.

Subsequently the ministers and delegates dined together in the Armoury, the chairman presiding.

PUBLIC MEETING.

Last night a large public meeting was held in Highfield Chapel, in connection with the Union, for the exposition of Church principles, and the chair was occupied by Mr. Henry Richard, M.P. The building was densely crowded, and on the platform were the leading members of the Union present at the morning sitting. After praise and prayer,

The Chairman addressed the meeting in a long and eloquent speech. He began by combating the objection now made even by some of their own brethren, that in taking such deep and practical interest as Nonconformists are now doing in politics, they were injuring their own spiritual life. If such were the fact, those of the Nonconformists who, like himself, had to spend so much of their time in St. Stephen's, must be in a very bad case, but he contended that it was not only compatible with the highest spiritual life that Christians should take part in politics, but that in contending, as they were doing, for those great principles of religious freedom, which were their birthright, and with which the spiritual welfare of Christ's kingdom was so closely identified, they were doing the best possible service to their common Christianity, and honouring their Divine Master, their Lord and Saviour Jesus Christ. Having shown that the legislation of the present Parliament was of a character which made it more than ever necessary for the representatives of Nonconformity to take a part in politics, and resist the encroachments on their religious rights, as well as advocate the claims of their Nonconformity, Mr. Richard went on to show that, not only did the history of Nonconformity demonstrate the great truth that spiritual health was compatible with political conflict, but that their Puritan fathers, many of whom had sealed their testimony with their blood, were amongst the most devout, the most pious, and spiritually-minded men who ever lived. It was possible to mistake indifference for spirituality. The victories achieved in the past had been won by men who had not shrunk from the conflict, and they must not forget the words of Milton—"I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary, but shrinks out of the race where the immortal garland is to be run for, not without dust and heat." He confidently denied the truth of the accusation that they were too political, and the charge was one of mischievous exaggeration. Nonconformists of the present day were amongst the most zealous and active Christian workers in the field of Christian philanthropy and religious service. Was there ever a time in the history of the Christian Church in this country when there had been so much done for the spiritual welfare of the heathen abroad and the heathen at home—when there was so much done for the promotion of education and the improvement of the social condition of the people—for the advancement of peace and happiness, as the present? Had there ever been more money subscribed, more personal consecration in voluntary service, more Christian zeal, or more self-sacrifice by Nonconformists than during those years when they were accused of having been too political? (Applause.) He was quite disposed to make great allowance for the force of habit and for peculiar idiosyncrasies amongst those who accused them of being too political; but, with such facts before them, he thought they should be just in judging, and have a care also lest in cultivating their own spiritual life they might mistake quietude for indolence, and in their anxiety for the spiritual welfare of others neglect their own. He was himself a man of peace both by nature and profession, and were he to consult his own ease he would withdraw from the conflicts of the political arena, but he felt that in the times and circumstances in which they lived it would be criminal cowardice to quit that field and indulge in the delights of religious emotion. (Applause.) But, as Nonconformists, they had no choice. With reference to the connection of Church and State, he said that there was not only a feeling in this country that the time was drawing nigh when that question would have to come to the fore and be dealt with by the English people, but there was a struggle going on now in many of the countries of Europe for the separation of ecclesiastical and secular institutions of the country as they were welded together in State Establishments.

The Rev. W. M. Statham, of Hull, delivered an address on "Erastianism, Congregationalism, and Catholicism," and in the course of his remarks he referred to the name of Henry Ward Beecher as one of the men of broad thought where Erastianism did not prevail, and the audience received the mention of the name with loud and enthusiastic cheering.

The Rev. Alexander Thomson, M.A., of Manchester, addressed the meeting on "Objections to Congregationalism," and the Rev. Dr. Parker, of London, on "The Ministers of the Free Churches." He spoke in most sarcastic terms with reference to the avowed wish to deprive Nonconformists of the title of "reverend" because they were not apostolically descended.

On the motion of the Chairman of the Union, seconded by Mr. T. Rowley Hill, M.P., a vote of thanks was passed to Mr. Richard for presiding, and the meeting soon afterwards concluded.

Hymnal Doggrel.—In an early edition of Wesley's hymn-book occurred the following:—

I ride on the sky, freely justified I,
Nor envy Elijah his seat;
On chariot of fire mount higher and higher,
And the moon it is under by feet.

The following was from Sternhold and Hopkins' version of the psalms:—

Why dost t'withdraw that hand aback,
And hide it in thy lap;
Oh pluck it out, and be not slow,
To give thy foes a rap.

The Hospital Saturday Movement.—A meeting, consisting, it is stated, of about 20,000 persons, was held in Hyde Park on Saturday afternoon in favour of the Hospital Saturday movement. Processions of trade societies, temperance societies, and friendly societies marched to the park with flags and bands, but it is stated that there were no "mock litany" men on the ground, and the "roughs" were held in check by the more respectable portion of the crowd. The chair was taken by Archbishop Manning, who was loudly cheered, and among the speakers were Lord Brabazon, Mr. Gordon, M.P., Mr. Ritchie, M.P., and Captain Mercier. Archbishop Manning said that no people in London were so much interested in hospitals as working men. Rich people had no need of them, and if they sent any of their households to hospitals—taking advantage of their subscriptions—he declared that ought not to be done, and was not right. On the other hand, the very poor—those who were not money-earners—had no need of hospitals, for this class were provided for by regularly appointed and State-paid medical attendants, who ought to be good and efficient. But the men whom he was addressing were distinct from the rich and poor, below the one and above the other class, and were the very people who stood in need of hospitals, and were able to contribute from their earnings, however small those earnings might be. Captain Mercier explained that it was intended that hospital letters should be returned to the local committees in proportion to the amount they had collected, and working men requiring hospital aid would have the right to apply to those committees for a letter. Lord Brabazon said he was happy to assure them of the warm sympathy of Lord Shaftesbury. Resolutions were passed, fixing Saturday next for the collection; and a vote of thanks to the president closed the proceedings.

Literature.

SINS OF TRADE AND COMMERCE.*

It is commonly urged against the pulpit that it fails to deal adequately with the practical affairs of life, if it even so much as touches them. "Why," asks the cynical observer, "why do not your preachers come to close "quarters with the bulk of those who compose "the regular church or chapel-going class, and "tell them about their short weights, their "shoddy, their thousand-and-one ways of "mixing or adulterating that which they manu-"facture or sell? The fact that certain recent "acts of the legislature were found necessary "proves that the practices are common; but it "is doubtful how much legislation can do to "end certain phases of the evil. But one "thing might be done. The preachers, who "are in the habit of sounding forth high-flown "distinctions drawn from Augustine and "Calvin, and poising themselves dialectically "on needle-points of nice doctrine, might "much oftener say a plain and simple word "about the fateful prominence and acknow-"ledged commonness of these gross impositions "carried on unhesitatingly day by day among "us, in the doing of which *respectable* men "knowingly wink to each other, and honest "men, urged by the force of circumstances and "the pressure of trade-custom, find themselves "in the centre of a stream which they cannot "stem. Let the preachers in church and "chapel deal faithfully with these men and "their ways, and then perhaps we will come "and listen." So says the cynical observer, as we ourselves have but too often heard him hold forth.

And, in spite of some noble exceptions, it must be allowed that there is some apparent ground for his complaints and sneers. However, we see symptoms that things are on the mend both with clergymen and dissenting ministers. There is more of a desire to make Christianity a practical everyday thing, than, as of old, to try every device to reduce it to a congeries of theories, suited only to occupy an effete monkery in morbid meditation. Men discover that even self-interest lies on the side of the practical that takes range with the stir and the need of our bustling times, and that high abstraction and metaphysical sleight of hand, however masterly, will not do. And it is something that the Gospel of Christ proves itself permanent and universal by the way in which it yields germinal principles for every possible change of man's circumstances. It is because Canon Lyttelton has so clearly apprehended this, that his little brochure claims a special attention and recommendation from us. He was asked to preach at Birmingham on a week-day to a congregation mostly composed of business men, and he chose the morals of trade as his theme, taking for text these words from the 3rd chapter of Nehemiah—"But so did "not I because of the fear of God." And he discourses up to his text very faithfully. He finds the root of sins of trade to be covetousness; that, though trade, commerce, money-making, as the business of life, is not sin, yet it does become sin when men seek money for its own sake and make it an idol. In the course of demonstrating this, as he does with great common-sense closeness, he makes some very powerful home thrusts, as thus:—

"It is certainly one of the strangest of all instances of that great power of self-deception and unconscious hypocrisy which exists in our nature that such a habit of mind should be possible in one who calls himself and believes himself to be a Christian—a follower of Him who on earth was pleased to be one of the poorest of the poor; who, while 'foxes had holes and birds of the air nests, had not Himself where to lay His head.' They call themselves by His name; they sing, it may be, day by day in church, the words, 'Thou art the King of Glory, O Christ'; and yet out of church, and in common life, they will despise a brother-man, however good and noble in character, simply because he is poor and has been unsuccessful in the competitions of trade; and bow down in sincere admiration and envy before a successful Herod or Barabbas, a Nimrod or Napoleon."

He then speaks of falsehood in trade, of unkindness also selfish disregard of others' claims, and its related evil tendencies in the individual heart. He does not scatter charges, but makes generous allowances, and thereby adds to the force of the appeal with which he winds up—which is, first, that all men engaged in business should have some pure enjoyment beyond busines. "Learn," he says, "the pure "and elevating and heart-warming joys of "family life, and the domestic affections, and "let the practice and pursuit of all mercy and "practical beneficence drive out the spirit of "niggardliness and the idolatry of money, and "of the world's vulgar show; learn by actual "experience to feel that it is indeed, in the "long run, 'more blessed,' and does a man's "heart more good, 'to give than to receive,' so "will we unlearn the whole spirit of sinful "covetousness." And the great practical means he would recommend for bringing public opinion to definite effect on this matter is thus stated:—"With regard to the particular sins "here considered, some kind of *combination* of "master manufacturers with the inferior mem-"bers of the world of commerce, and of "customers with tradesmen, appears to offer "the only effective means of delivering indi-"vidual men from many overpowering temp-"tations to which they are now exposed in "almost every kind of industry." This seems more feasible than ever before; but it is, we fear, as yet too remote in realisation.

Sermons should have a practical application; and certainly a sermon has seldom had a more effective one than is furnished here by the reprint of Mr. Herbert Spencer's article. It was one of these articles which caused most comment when he published his miscellaneous essays several years ago; but it has passed into an obscurity from which Mr. Lyttelton has done well to reclaim it. It is painfully replete with details; it reveals a state of matters which has surely in some respects been, ere this, modified. After telling about the drapers' short measure in pieces of cotton, tapes, &c., &c., and the increase of the tare from 12 to 27 per cent., he writes:—

"A more subtle method of imposition remains to be added. It is the practice of sugar-refiners to put moist, crushed sugar into dried casks. During the time that elapses before one of these casks is opened by the retailer, the desiccated wood has taken up the excess of water from the sugar; which is so brought again into good condition. When the retailer, however, finding that the cask weighs much more than was allowed as tare by the wholesale dealer, complains to him of this excess, the reply is—'Send it up to us, and we will *dry it* and weigh it, as is the custom of the trade.'"

This about "silk-throwing" is not reassuring:—

"The silk bought by the London dealer, he sends into the manufacturing districts to be 'thrown'; that is, to be made into thread fit for weaving. In the established form of bargain between the silk-dealer and the silk-throwster, we have a strange instance of an organised and recognised deception; which has seemingly grown out of a check on a previous deception. The throwing of silk is necessarily accompanied by some waste; from broken ends, knots, and fibres too weak to wind. This waste varies in different kinds of silk from three per cent to twenty per cent.; the average being about five per cent. The percentage of waste being thus variable, it is obvious that, in the absence of restraint, a dishonest silk-throwster might abstract a portion of the silk; and, on returning the rest to the dealer, might plead that the great diminution in the weight had resulted from the large amount of loss in the process of throwing. Hence there has arisen a system, called 'working on cost,' which requires the throwster to send back to the dealer the same weight of silk which he receives—the meaning of the phrase being, we presume, that whatever waste the throwster makes must be at his own cost. Now, as it is impossible to throw silk without *some* waste—at least three per cent., and ordinarily five per cent.—this arrangement necessitates a deception; if, indeed, that can be called a deception which is tacitly understood by all concerned. The silk has to be weighted. As much as is lost in throwing, has to be made up by some foreign substance introduced. Soap is largely used for this. In small quantity, soap is requisite to facilitate the running of the threads in the process of manufacture; and the quantity is readily increased. Sugar also is used. And by one means or other, the threads are made to absorb enough matter to produce the desired weight. To this system all silk throwsters are obliged to succumb; and some of them carry it to a great extent, as a means of hiding either carelessness or something worse."

The same, or even a worse state of things, is recited on the dyeing of silk. Then take this about candles, and some other things:—

"As all know, the commoner kinds of candles are sold in bunches, supposed to weigh a pound each. Originally, the nominal weight corresponded with the real weight. But at present the weight is habitually short, by an amount varying from half an ounce to two ounces—is sometimes depreciated twelve and a half per cent. If, now, an honest chandler offers to supply a retailer at, say six shillings for the dozen pounds, the answer he receives is—'Oh, we get them for five-and-eightpence.' 'But mine,' replies the chandler, 'are of full weight; while those you but at five-and-eightpence are not.' 'What does that matter to me?' the retailer rejoins—'a pound of candles is a pound of candles; my customers buy them in the bunch, and won't know the difference between yours and another's.' And the honest chandler, being everywhere met with this argument, finds that he must either make his pounds of short weight, or give up business. Take another case, which, like the last, we have direct from the mouth of one who has been obliged to succumb. It is that of a manufacturer of the elastic webbing, now extensively used in making boots, etc. From a London house with which he dealt largely, this manufacturer recently received a sample of webbing produced by some one else, accompanied by the question, 'Can you make us this at — per yard?' (naming a price below that at which he had before supplied them); and hinting that if he could not do so, they must go elsewhere. On pulling to pieces the sample (which he showed to us), this manufacturer found that sundry of the threads which should have been of silk were of cotton. Indicating this fact to those who sent him the sample, he replied that if he made a like substitution, he could furnish the fabric at the price named; and the result was that he eventually did thus furnish it. He saw that, if he did not do so, he must lose a considerable share of his trade. He saw further, that if he did not at once yield, he would have to yield in the end; for that other elastic-webbing-makers would one after another engage to produce this adulterated fabric at correspondingly diminished prices; and that when at length he stood alone in selling an apparently similar article at a higher price, his business would leave him. This manufacturer we have the best reasons for knowing to be a man of fine moral nature, both generous and upright; and yet we here see him obliged, in a sense, to implicate himself in one of these processes of vitiation. It is a startling assertion, but it is none the less a true one, that those who resist these corruptions, often do it at the risk of bankruptcy: sometimes the certainty of bankruptcy."

And thus he goes on through a dreary catalogue. We hope things have improved a little since Mr. Herbert Spencer wrote; but his essay remains as a short, and striking proof that there are plenty of facts for preachers to make use of in the matter of trade morals; and certainly Mr. Lyttelton deserves praise for having presented them in so neat, pleasant, and accessible a form.

* *Sins of Trade and Business.* A Sermon. By the Rev. and Hon. W. H. Lyttelton, Rector of Hagley, and Honorary Canon of Worcester; and *The Morals of Trade.* By Herbert Spencer. Reprinted by permission of the author. (W. Isbister and Co.).

THE QUARTERLIES.—OCTOBER.

The *British Quarterly*, in its opening article, in the course of an extremely interesting review of the Mystics of the fourteenth century, discusses the question, what influence, if any, these remarkable men had upon the subsequent Reformation of the Church. The writer refers to the doctrine of historical development, but it did not come within his purpose to show that this development can be traced not only in some degree, from the mystics to the Reformers, but from the anti-Reformation party of the sixteenth century to the Roman Church of to-day. But his principle cannot be questioned, and it may be applied everywhere. It is this—

"Every outburst of religious life has its history. It is the child of time, and grows on in time as surely as the man or the tree. Its beginning may have been long hidden, nothing may have been seen of it, until it has suddenly as it seems, leapt into life; but the small beginning and the slow growth on to maturity have been there, and must be traced and known if we are to know the true nature of the religious outburst itself. Church historians have already begun to recognise this, and no longer try to explain religious events as if they were solitary phenomena."

The distinction also is well drawn between the aims of the Mystics and the aims of the Reformers. There is an amusingly-written article on the Moon, in which it is rather regretfully admitted that the theory of its intelligent occupation "dies a natural "death," but it is also maintained that we have no right to conclude that it is a meaningless waste. Is anything so? An article on "Our Naval Re-"quirements" is written with special knowledge; full justice is done in another paper to Mr. Motley's recent work; and we are glad to learn from the writer on the "Water Supply of London" that we need not be alarmed at any prospect of insufficiency from present sources, which, in fact, are supposed to be capable of yielding all that will be needed until the year 1954. We are glad to see the two ecclesiastical articles, which are both written with knowledge, breadth, and right sympathy. The first is on the "Abolition of "Patronage in Scotland," of which it is said:—

"It would be rash to deny that a measure similar in character to the Conservative Patronage Act of 1874 would not, if passed in 1834, have prolonged the life of the Scotch Church, inasmuch as it would have removed the occasion, though by no means the cause, of the great secession of 1843; but it would be rasher still to deny that this measure, sectarianising without disendowing the Church, has hastened by many years the inevitable day of its disestablishment. Those who read history chiefly to enjoy its irony, may relish the spectacle of the Bolingbroke of the nineteenth century undoing, amid the acclamation of his followers, the work of the Bolingbroke of the eighteenth; those who consider Mr. Disraeli the most skilful party-leader of the time, will marvel at the discipline he keeps in the ranks of his supporters." . . . . .

"Both classes, however, will unite in believing that, by the Act of 1874, Mr. Disraeli has promoted the triumph of religious equality, and that, if his tombstone should become, not a catalogue of supposed virtues, but a record of the actual facts of his life, it will be stated that he shortened the life of the Scotch Establishment; although it may be added, by way of extenuation, that he did not understand what he did."

The second ecclesiastical article, on "The Esta-"blished Church and its Defenders," is a careful and suggestive review of recent works, including the "Peek Prize Essays," Mr. Freeman's and Mr. Ryle's works. The key-note is given in the words—

"How to deal with Established Churches, is the political problem of the hour. The statesmen of all countries wherein they exist feel its difficulty, and on none does it press more severely than on our own. Twelve months ago it might have been supposed that it was the Liberals only who were troubled by it, and that the perplexity which it was causing them was only the just punishment of their own offences, in stimulating passions

which they ought to have repressed, and in exciting hopes which they ought at once, and imperatively, to have discouraged. But the advent of a Tory Government to power—and to power so absolute, as to exempt them from any necessity of humouring the prejudices or passions of any section of their supporters—has at least served to dispel any such illusion, and to show that whatever party be supreme, the question is one which cannot be let alone; and that, even when it is handled by those whose one aim is to strengthen the foundations and extend the influence of the State Church, it leads to endless complications and stirs up perilous controversies. The idea of disestablishment is, indeed, irrepressible, and seems to grow as well by the action of foes as by that of friends."

Mr. Freeman's doctrine of ecclesiastical property is amply reviewed by the writer. The following point is well put:—

"So far is the hope of disestablishment from being quelled, that it is cherished and expressed more confidently than ever; and what is more, it is felt by all who are clear-sighted enough to look below the surface and beyond the hour, and too independent to be blinded by party feeling, that the Tory Ministers have done much to hasten its fulfilment. It was, indeed, an adverse critic, though an earnest Churchman, who said that they had done more to weaken and imperil the Establishment than their predecessors had done in five years; but there is a widespread conviction, shared by a large number of Conservatives, that Mr. Goschen was right. The Government have encouraged, if as yet they have themselves undertaken, the work of Church reform; and it becomes clearer every day that here reform means revolution. They, or perhaps we should rather say, the dominant section among them, have sought to meet the two demands of the nation, as set forth by the *Pall Mall Gazette*, to strengthen and, at the same time, to Protestantise the Establishment, and they have found that every step they have taken to accomplish the one object has tended to defeat the other. The Endowed Schools Bill was meant to repair one of the mouldering defences of the Establishment, and its chief result has been to rouse the antagonism of the strongest Protestants in the nation, against whom its proposer, in a piece of idle rhodomontade, as ill-judged as it was vainglorious, declared war à *outrance*. The Public Worship Regulation Bill was intended, on the testimony of the Prime Minister—who, however, became its putative father only when he saw that it might bring him popularity—to put down Ritualism, and its effect has been so to irritate a powerful section of the clergy, that they openly proclaim that prefer disestablishment to the Erastianism which has become dominant in the Legislature. Whether the bill will do anything to fulfil Protestant expectations is extremely doubtful; the one certain thing is, that it has shaken the Establishment to its centre."

It is held that the proceedings of the last session have conclusively proved that the Establishment can exist "only as an Erastian institution," and that "it may be that the rampant Erastianism of the "day may yet unite men of spiritual sympathies in "a determined effort to restrict the action of the "State within its own proper sphere." A good critical article on Landseer follows this. We have rarely read a better number of this quarterly.

There is scarcely an article in the *Westminster* which we should not like to dwell upon; but we must give most space to the first, on the "Revolt "of the Residuum." The causes which led to the defeat of the Liberal party at the last general election are here reviewed with a breadth and calmness which were scarcely possible a few months ago, and some circumstances can now be taken into consideration which have, to a considerable extent, been overlooked. Mr. Mill called the Tories the "stupid party": this writer gives some significant indications of the extent by which that party was supported by the illiterate at the election. Here are some curious facts:—

"We do not hesitate to say, from personal experience and inquiries, that a very large majority of them in England, especially in the South of England, voted for the Tories. At Horsham, in Sussex, we are informed that, out of thirty-eight Illiterates, thirty-seven voted for the Tories. In the case of Portsmouth, we are advised on the best authority that we should be safe in putting the proportion of Tory illiterate voters at ninety per cent. Though the entire numbers on both sides are scarcely ever to be got at, yet we have received similar answers with regard to almost all the great towns and cities in the South of England, Brighton, Plymouth, Winchester, Salisbury, Canterbury, &c., &c. For example, at one polling-booth at Brighton, at which twenty Illiterates voted, a respectable informant of ours counted eighteen Conservative votes. At another booth all of them voted on the Conservative side. We were informed by the returning officer of another town (on the condition of not indicating him) that *all* his Illiterates went the same way. At the scrutiny held in the case of the Petersfield Election Petition, it was discovered that out of thirty persons whose votes had been objected to on the ground of their having been in receipt of parochial relief, twenty (or two-thirds) had voted for the Conservative candidate. These are specimens of information which has reached us from all directions—fragmentary, it is true, but yet all pointing to one conclusion.

It is supposed from this that the class most nearly akin to the illiterates voted the same way, and the supposition is probably correct. It is next held that Mr. Gladstone's Government disappointed this class, and that the great hope of the Liberal party lies in the spread of education:—

"An educated Tory artisan or labourer inspires us with something of the feeling with which we should contemplate a Communistic millionaire. As the interests of these persons have been specially promoted by the Liberal policy of the past, so it is certain that they have everything to look for from the adoption of a Liberal policy in the future. The Scotch workman has long seen this. The best class of English workmen see it. A generation of school boards will drive the truth into the heads of the sons of those who have heard of Mr. Gladstone, and never heard of Mr. Disraeli, or *vice versa*. 'Register, register, register!' was the advice of Sir Robert Peel, under the old system. 'Educate, educate, educate!' should be the motto of the Liberals everywhere, under the new one."

We have, next to this, a singularly interesting article on the "Character of Achilles." Professor Cairnes's "Principles of Political Economy" is reviewed with appreciation, and the "Origin of "Language" is treated with very Darwinian sympathies. We meet this: "Twenty thousand years "hence, when dogs have learned to speak," &c. Very good is a paper on "Charles and Mary Lamb," in which, however, the recent editions of Lamb's works and writers of his life come in for very candid criticism. "Indian Public Works" are discussed with large information which will give Mr. Fawcett some more materials for his particular work. The article on "American Women: their Health and "Education" is by far the best that we have yet read upon this subject. It is a broadly written defence of the culture of the intellect, pretty effectually disposing of a good deal of the trash that has been written upon this subject. In the "Best Food for "Man" an independent writer vindicates the claims of vegetables, saying a good deal that a nation of great meat-eaters should read. The "Contemporary Literature" of the *Westminster* is always done with remarkable ability, and there is no exception to the rule this month.

The *New Quarterly Magazine* keeps up the unique reputation which it has won for itself. The article of articles in the present number is on the character of Goethe, by Mr. Robert Buchanan. We all know that Mr. Buchanan is not apt to deal too charitably with other poets, but that he is apt to strike some offensive characteristic and make a great deal of it. He does this with Goethe. He holds that the sensual element in the poet's nature is at the secret of his greatness, and that "without the very weakness which disfigured the man, that mind would "never have planned high literature." In fact, Goethe was always moved by the back of his brain—God could not move him, "nor could Nature, "nor resolution, nor aspirations nor intellectual "love"—only sensuous attachments. Mr. Buchanan sets forth his theory with unsparing plainness, not to say grossness, but we decline to accept it in all its strength, and it involves some considerations which Mr. Buchanan does not seem to see. The article, however, is a remarkable one, and if the writer intended to create a sensation he will probably succeed in that intention. Very fresh and curious is Miss Cobbe's paper on the "Fauna of Fancy"—on harpies, griffins, mermaids, and other familiar companions; but what is wanted is more than the writer has written—a philosophy of the subject. We are glad to have such a favourable summing up of the character of the Portuguese in Mr. Latouche's last article on "Travels "in Portugal," and Mr. Richard Jefferies, who wrote so well in *Fraser* on the modern farmer, now writes with equal knowledge and observation on small farms. Mr. Harness replies, somewhat irritably we think, to Mr. Wallace on "Spiri-"tualism," and it strikes us should have said more or said less than he has done. There are two charming novels—each completed—in this month's number—one of singular originality, "A Sea "Changeling," and a delicious French tale in that French style which Charles Dickens was the first to naturalise amongst us, by Mrs. Macquoid—whose work on Normandy we lately reviewed in these pages.

The editor of the too little known *London Quarterly Review* has issued a number which scholars will find to be of remarkable interest. The first article is on the "Egyptian Book of the Dead," in which, amongst other things, it is shown that the knowledge of a future life appears on all the monuments of Egypt, contemporaneous with Moses, many ages before his time, and many ages after him. "The "Plays of George Chapman" are reviewed with good critical taste. There is an article, full of information, on "Sweden, Past and Present," and the transit of the planet Venus receives here, as elsewhere, due attention. The other articles are on Rome in the time of the Antonines, the Study of Philosophy, and the Old Catholic Church—the latter written with judgment and caution, but not saying what must be said, that this movement is caricatured by the title of "Old Catholic," and that with whatever curiosity it may be watched, it will in future be watched with little interest.

The present number of the *British and Foreign Evangelical Review* is a trifle too solid. Mr. Taylor writes on the "Capabilities of Presbyterianism"—with moderation, and saying a good deal that is true, but in some respects he seems to us to be extravagant. How many can believe that in the adoption of Presbyterianism we should see the solution of nearly all our ecclesiastical difficulties? Ecclesiastical egotism, like all other egotism, defeats itself. We have a very able paper on the Nature and Origin of Sin from Mr. Macpherson, another paper on the Synagogue and the Church by Mr. Moore, one on "Christianity Superseded," and a good biographical article on Carstares—the second founder of Presbyterianism in Scotland.

The *Popular Science Review*, which has no rival in its own line—opens with a paper on the "Song "of Fishes," giving some curious facts in proof of its spontaneity. Mr. Proctor writes of the "Classification of Comets," Mr. Wenham on "Aerial Transit," and Professor Garrod a very suggestive paper on the "Thermometer." Mr. Topley writes on the proposed "Channel Tunnel," as though it were an easy enough matter to make it, but the paper is of a geological rather than an engineering character. One of the best features of this review is the "Scientific Summary"—in which all that is new and good is chronicled.

The *Theological Review* is distinguished by its customary freedom and yet reverence of speculation. The papers which would most attract our readers are one by Miss Cobbe on "Evangelical Character" in which the decline of Evangelicalism in the Church is analysed, and a paper on "Dogmatic "Decay" by Mr. Geldart, which should be read with the other. The other subjects are "Farrar's "Life of Christ"; "Spence on Sunday," and the "Great Land of Urie." In the "Summary of "Ecclesiastical Events," we read, "A few years "ago each of the three kingdoms had its own "National Church. One is legally and explicitly "disestablished. A second has been virtually de-"prived of its national character. Each of these "changes has been the work of a great party in "the State. Yet both parties assure the world, "and try to persuade themselves, that the third "National Church stands all the safer on its "foundations!"

BRIEF NOTICES.

Arlon Grange and a Christmas Legend. Critics' edition. By William Alfred Gibbs, Author of "The Story of a Life," &c., &c. (Provost and Co.) Mr. Gibbs has a privilege of which few can boast. He can serve the critics a liberal trick. They, we understand, rather smote him; and he, like a weak man, which few poets are, turned to them the other cheek. But, truth to say, he has faculty, and can tell a story with some force. Not that his rhymes are always immaculate, but there is a pith and spirit about his writing. And clearly he is indefatigable, and has full faith in his own claim to be heard. This work, he says, first appeared—

"In dainty guise
Chiefly to please a lady's eyes."

Now it comes in plain garb "for the critics," who served it badly because of its good binding, which was not graceful, surely; and we are advertised that—

"In due time this rustic story
Will visit you with added glory,
From painter's pencil, artist's graver,
And festal dress as brave or braver."

And, for our own part, we shall be glad to see it in its fine (final?) dress, and shall try our best to do it justice, even though it should have some more "contributions from the author's friends."

Hills that bring Peace. By the Rev. Charles D. Bell, M.A., Rector of Cheltenham, &c. (James Nisbet and Co.) These are week-evening sermons preached to the rector's stated congregation, as his preface informs us. The introductory discourse, based on the text, "The mountains shall bring peace to the people, and the little hills by righteousness," gathers together instances of the figurative allusions to mountains and hills which are found in the Psalms and Prophets. The rest of the sermons treat each of one particular mountain, Ararat, Moriah, Olivet, Zion, and the other famous heights of Scripture story: giving us a description of the physical features of the landscape, a brief sketch of the history connected with the place, and then the preacher finds many suggestions of religious instruction in the scenes he has been pourtraying. There are advantages in this method of sermonising. It secures a freshness and variety, much wanted by both preacher and hearers, if they undergo a hundred or a hundred and fifty sermons together every year. Mr. Bell certainly deserves credit for bestowing so much labour upon what are

often slightly prepared for, week-night discourses; and we doubt not he has had his reward in securing the interest, and ministering to the religious life of his own congregation. Whether or no the local popularity of the preacher has not led him to overestimate the value of his work, as shown by giving them to the public at large, we have not space to discuss in full here.

Letters of Ruth Bryan. By the Editor of "Hand-"fuls of Purpose." With a Preface by the Rev. A. Moody Stuart. (James Nisbet and Co.) This is a remarkable book. Ruth Bryan was the daughter of a tradesman, who gave up business to become a preacher. At fifteen she was apprenticed to a milliner in Nottingham. Two years after, her father died, and Ruth, whose affections were extraordinarily strong, was almost crushed by the bereavement. Now seventeen years old, she left her business to live with her widowed mother. The home of the two women was but poorly provided for, and Ruth had to work for her living. She eschewed the millinery to which she had been apprenticed, from a conscientious objection to minister to worldly vanities, and preferred to earn what she could by plain sewing—at which she worked so hard as to injure her health. The widow, to eke out their scanty resources, took lodgers into her house. One of them, a worthless fellow, won the affections of the shy, inexperienced girl. To please her, he feigned interest in religion which he did not feel. Ruth loved him blindly and passionately, with all the intensity of her nature, despite the warnings of her friends, who knew him better. At last the mirage vanished. He abandoned her for another, and other indisputable proofs of his true character were brought to light. Ruth now endured a period of unutterable darkness and agony, nor could she ever after bear to speak of its cause to any. She had always been deeply religious, but after this she passed through terrible struggles with doubt, remorse, well-nigh despair. At last she found a sudden and ecstatic relief in a view of Christ as "her Redeemer, "at once from the guilt, curse, and power of sin." About a year after this she was sick nigh unto death. Restored from the brink of the grave, she gathered some kindred spirits round her for prayer, and kept up a Friday evening prayer-meeting in her own house until the day of her death. But her troubles were not over. Her mother was thrown down in the street by a passing cart, and brought home seriously injured, both in mind and body. Weeks and months of weary watching and tendance upon a peevish, helpless, gloomy invalid, now became Ruth's life-task. Death kindly loosed the tie which had become galling to the quick, though it was through all a tie of the tenderest affection. From that time to the day of her own departure, Ruth's life was a quiet, uneventful course of prayer and effort for the good of others—a life of loneliness and hardship; yet solaced towards its close by the kindness of richer friends, who were attracted by her rare character to an intimate friendship. Such is the briefest possible record of the life of one who has left behind her these remarkable letters. Mr. Stuart says, "Ruth Bryan's letters are remarkably "like Samuel Rutherford's; out-rivalling them in "depth and genius, and sanctified wit sublimed "into heavenly imagery; but closely resembling "them in most winning, unwearied, and gloriously "endless eulogy of the King in His beauty." Truly these letters are full of Jesus. "Him first, "Him last, Him midst, Him without end." We will quote only two lines. Ruth says,—"All this "is from one who has had *an exchange of hearts* "*with Jesus*, and therefore he is the never-tiring "theme." The words in italics remind us of the Roman Catholic peasant-girl who became foundress of the celebrated Order of the Sacred Heart. She in vision saw the Lord exchanging His heart for hers. Ruth Bryan, the poor Protestant Dissenter of Nottingham, had the same experience awake, not in vision. It may be that to angelic eyes the love of the young Catholic and that of the Protestant differed only in outward form, not at all in essence. And the outward form in Ruth's case, though probably almost perfect in Mr. Stuart's eyes, might to the angel seem little better than that of the other. To our eyes it seems far from perfect; but Ruth could not change the form of her religious life. It was inevitable that her experiences should run into the mould of a rather narrow, gloomy Calvinism. What is wonderful in her is the spirit of her religious life, the intense, passionate, absorbing love of One "chiefer than ten "thousand, and altogether lovely." We should like to hear a great deal more of Ruth Bryan than the brief memoir affixed to this volume tells us.

FOREIGN MISCELLANY.

The Sultan has another son. His name translated from the Arabic is the "Sword of Religion."

The loss occasioned by the late typhoon in the neighbourhood of Hong Kong is estimated at a million pounds.

According to telegrams from Cairo all danger of an inundation from the overflow of the Nile is now over. The waters are gradually subsiding.

An Odessa paper announces that the rinderpest is raging in Sebastopol and the neighbourhood, and that cattle are falling down dead in the streets.

It is announced from Washington that under the provisions of the law passed last session legal proceedings are being taken against the Mormons for polygamy.

The *New York Herald* announces that the situation of affairs in Louisiana is critical, and a renewal of hostilities is momentarily expected. The immigration of negroes is estimated at 15,000.

A telegram from Yokohama announces that nothing is known there of a reported declaration of war between China and Japan. They are still negotiating.

It is said that efforts are being made by the Duc d'Aumale and the Prince de Joinville to induce Marshal MacMahon to consent to the translation into France of the remains of Louis Philippe.

Contradiction is given to the report, originally circulated in Berlin, that the Emperor of Germany had written to the King of Italy that he would not be able to visit Rome this autumn.

The Russian Chargé d'Affaires at Madrid, M. Kondriafisky, is about to return to his post, and his instructions are to maintain a most friendly and conciliatory attitude towards the Spanish Government.

The Grand Duke Constantine has been visiting Paris and received very marked attentions. He is said to have sent 100,000 francs to the fund for the relief of the Alsace-Lorraiaers. His abrupt departure has caused a good deal of gossip.

It does not appear that the Orenoque has as yet been recalled from Civita Vecchia. But it is said that in lieu of that arrangement a French vessel will be stationed at Bastia (Corsica), and will be at the Pope's disposal.

Nine Orsini bombs and some Socialist proclamations have been seized by the police in the house of a member of the International at Florence, and fifteen persons have been arrested at Caserta for belonging to an association which is said to have been connected with the band that captured Monsignor Teodoli.

The Councils-General.—According to the statements in the *France* newspaper, the recent elections for the French Councils-General resulted in the Republicans gaining sixty-three seats and losing forty-six. The balance in their favour was thus seventeen.

The Third Term Notion in the United States.—An immense Republican meeting has been held at Paterson, at which Mr. Robeson, the Secretary of the Navy, made a speech in which he remarked that the Administration is the representative of the Republican party, and that neither the Administration nor its chief would act contrary to the interests of the people or the established traditions of the country. President Grant had no idea of allowing himself to be put forward as a candidate for a third term of office, and regarded the discussion of such a question as unworthy of notice.

The Princess Thyra.—The rumour of the approaching marriage of Princess Thyra of Denmark, sister of the Princess of Wales, with the eldest son of the ex-King of Hanover, is confirmed. The Princess Thyra, who completed her twenty-first year only about a week ago, is described as a tall graceful brunette, with splendid eyes and a perfect figure; the prince is a few years older. Considering the untoward position of his royal highness, and the strained, or anyhow delicate, relations between the Danish and the Prussian Governments, this proposed union assumes apparently a somewhat serious political aspect.

The Trial of Kullmann for the attack on Prince Bismarck will take place at Wurzburg on October 29. Applications have, it is said, been made to a number of advocates to undertake the prisoner's defence, but all have declined. The fact of there not being a single jurist in Bavaria willing to stand by Kullmann at his coming trial has (the Prussian correspondent of the *Times* telegraphs) exasperated the Ultramontane press. The Munich *Vaterland*, in a fierce attack upon the Bar, admits Liberal opinion to be too strong for counsel to come forward and defend the assassin. Kullmann is more lucky in the place of his trial, Wurzburg being one of the principal centres of Ultramontanism in Germany.

Wolves in France.—The Paris correspondent of the *Pall Mall Gazette* writes:—"Although we are a long way from winter, the wolves have already made their appearance. In the Charente a little girl was engaged in picking up chesnuts when she was attacked by one of these animals, which flew at her throat and killed her before a man called Texier, who was about 300 yards off, could come to her assistance. When Texier arrived, the wolf left Marie Favrand and dashed at him; he was unarmed, but he managed to give the infuriated beast a violent kick and to seize it by the throat. Wolf and man rolled to the earth together, but the man was on top, and he held the animal firmly pinned, though the wolf had got hold of his arm. The struggle lasted for twenty minutes, when a man called Fontroubade came to the rescue, and with Texier at last succeeded in kicking and beating their antagonist to death. Texier received no fewer than twenty-two severe wounds in this combat, and Fontroubade had one of his fingers lacerated."

Gleanings.

Why is a schoolmistress like the letter C?—Because she makes classes of lasses.

At a Somersetshire agricultural meeting last week, one of the toasts was, "The medical profession, and less need of them."

Messrs. Tussaud and Sons have added to their numerous collection of celebrities a life-like model of the Rev. H. Ward Beecher.

Thirty or forty grains of quicklime dissolved in water are a good cure for the stings of insects, and far superior to ammonia or any other alkali.

Why is the elephant the most sagacious of travellers?—Because he never takes his eyes off his trunk.

At a meeting of some American Congregational ministers, one gentleman, who stated that he had been eastward with his "superintendent," was interrupted by a brother clergyman, who asked if he meant his wife.

A while ago a farmer in Virginia lost his wife, and out of love for her memory called his estate "Glenmary." A neighbour having met with the same affliction, and equally desirous of keeping before him the image of his dear departed, followed his example, and his farm is known by the name of "Glenbetsy."

American Grasshoppers. — The Milwaukee *Sentinel* has authority for the statement that the grasshoppers on their way south stopped a railroad train, and got copies of St. Paul papers. When they read that only a small portion of the crops had been destroyed, they started back to finish up the job.

A Complaint.—A man's name is frequently mentioned in the Southern newspapers with such personal remarks as the following:—"He is an undersized German teacher of languages, distinguished by his unparalleled cheek and his remarkable unfamiliarity with truth as an abstract principle; indeed, it may be said that with him truth is stranger than fiction."

Curiosity Reproved. — Some travellers were recently visiting at an elegant private garden at Palermo, in Sicily, and among the little ornamental buildings they came to one upon which was written *Non aperite*, that is, "Don't open." This prohibition only served to excite their curiosity, and they very uncivilly proceeded to disobey their hospitable owner's injunction. On opening the door a forcible jet of water was squirted full into their faces.

Votes of Dissenting Ministers.—At the registration court held at Huddersfield last Tuesday, the Rev. Dr. Stock, pastor of the Baptist Church at Salendine Nook, claimed to vote for the Southern division of the West Riding, for certain property at Waller Clough, Golcar. He argued that his life interest was as valid and true as that of any clergyman in his vicarage or glebe. Both the one and the other might have to resign or be deprived, and their cases were therefore identical. It was, however, ruled by Mr. W. J. E. Bennett, the revising barrister, that Dr. Stock's contention was not right, for a clergyman, although he might be removed at the will of a bishop, could not be deprived of the income of his living, for either immorality or heresy. This was clearly the ruling of the learned gentleman. This, he said, made all the difference between a clergyman and Mr. Stock, and warranted the rejection of the latter's claim to vote. On this the *Huddersfield Examiner* remarks:—"If Dr. Stock had been a clergyman his vote would have been allowed at once, but being only a Baptist minister, his claim was rejected. However, the matter cannot rest as it is, and we thank Dr. Stock for having so boldly championed the rights of the Dissenting ministers of the country, and now leave the case with the public."

Holloway's Pills.—Safe, yet Effective.—No other medicine combines the same purifying, alterative, and tonic properties, which have raised these Pills so highly in the estimation of the public. In diseases arising from unhealthy situations, close apartments, and sedentary occupations, no means equally potent for cooling, cleansing, and regulating the human body can be found. Holloway's Pills wonderfully improve a weak digestion by augmenting the gastric secretion and moderately rousing the function of the liver, hence their well-known power of removing tainted breath, and remedying every other dyspeptic unpleasantness. They entirely overcome the lethargic symptoms attending bad digestion, and have for years been esteemed the best and safest aperient. They are particularly suitable to young females and children.

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. Hassall, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their Agents, & on analysis I found them Pure, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found Pure; the quality being equally satisfactory."

"I purchased *Packets* from '*Agents for Horniman's Tea*,' the contents I find correspond in Purity and *excellence of quality*, with the tea I obtained from their stock at the Docks."

8,348 Agents—*Chemists, Confectioners, &c.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

BARNARD.—October 8, at 6, North Hill-terrace, Highgate, the wife of Rev. J. H. Barnard, of a son, still-born.

MARRIAGES.

STROUD—COLLINS.—October 1, at Abney Chapel, Stoke Newington, by the Rev. W. Spensley, James Henry, eldest son of H. Stroud, Esq., of New Barnet and Green Lanes, to Louisa Elizabeth Collins, of London House, Stoke Newington-road.

BUIST—MASSAC.—October 6, at Haverstock-hill Congregational Chapel, N.W., John Buist (of Buist, Brothers, and Co., Merchants, London), to Marie Isabelle, only daughter of Mons. Jean Massac, Merchant, late of Barbaste, France.

GOODRICH—BARTON.—October 7, at St. Newlyn Church, Newlyn East, Cornwall, by the Rev. T. H. Britton, Vicar, Frederick John Sharp, only son of George John Frederick Goodrich, Esq., of South Norwood, Surrey, to Mary, eldest daughter of John G. Barton, Esq., of Newlyn East. No cards.

BENNETT—TAYLOR.—October 7, at the Congregational Church, in The Grove, Sydenham, by the Rev. A. Gray Maitland, M.A., Alfred Bennett, Esq., of Bromley, to Caroline Langley, second daughter of John Robert Taylor, Esq., of London.

CHILD—DEVITT.—October 7, at Clapton Park Chapel, by the Rev. S. Hebditch, John Child, of Goulton-road, Clapton, son of Henry Child, solicitor, to Bessie, second daughter of the late Thomas Henry Devitt, of Billiter-street and Hackney.

WALKER—TASKER.—October 7, at the Independent Chapel, Andover, by the Rev. R. Halley, D.D., assisted by the Rev. J. Hasler, the Rev. Edward Walker, of Andover, to Louisa, second daughter of the late William Tasker, of the Waterloo Iron Works.

CAPPER—SPALDING.—October 8, at the Congregational Church, Blackheath, by the Rev. Joshua C. Harrison, Harold Henbest, younger son of Walter Capper, of Kidbrooke Park Lodge, Blackheath, to Emily Sophia, youngest daughter of Henry B. Spalding, of Lennox House, Blackheath.

GRAY—HENDREY.—October 8, at Park Church, Highbury (United Presbyterian), by the Rev. John Edmond, D.D., assisted by the Rev. William Ballantyne, Hector, second surviving son of the late Donald Gray, Esq., of Great Tower-street, City, and Albion-road, Stoke Newington, N., to Georgina, third surviving daughter of the late William Hendrey, Esq., of Cumberland House, Seven Sisters-road, N.

DEATH.

HOLMES.—October 8, at Fairfield House, Burnt Ash-lane, Lee, the Rev. Samuel Holmes, in his 29th year, deeply lamented by his church and congregation, Deptford, over whom he had been settled only eighteen months.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 7, 1874.

ISSUE DEPARTMENT

Notes issued	£37,004,155	Government Debt.	£11,015,100
		Other Securities	3,986,900
		Gold Coin & Bullion	22,004,155
		Silver Bullion	—
	£37,004,155		£37,004,155

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£15,340,153
Rest	3,073,110		
Public Deposits	4,250,573		
Other Deposits	22,389,871	Other Securities	19,286,870
Seven Day and other Bills	405,391	Notes	9,400,805
		Gold & Silver Coin	635,417
	£44,663,248		£44,663,218

Oct. 8, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 12.—The supply of English wheat was small this morning, and met a fair demand, at the prices of Monday last. Arrivals of foreign wheat are liberal. The trade was quiet, and last week's prices were supported. Flour was a slow sale, without change in value. Peas, beans, and Indian corn were without alteration. Malting barley was fully as dear; grinding descriptions were 6d. to 1s. per qr. lower on the week. Of oats we have larger arrivals; the trade was not brisk, but prices were without change. At the ports of call only few cargoes remain for sale. The inquiry is slow, and prices are in favour of buyers.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, White fine	—	to 50
„ new	—	45
red fine	—	46
„ new	—	42
Foreign red	48	50
„ white	52	53
BARLEY—		
Grinding	31	34
Chevalier	40	48
Distilling	39	42
Foreign	36	38
MALT—		
Pale, new	73	76
„ old	—	77
Brown	56	60
BEANS—		
Ticks	43	44
Harrow	46	50
Pigeon	50	56
Egyptian	42	43

	Per Qr. s.	s.
PEAS—		
Grey	42	to 44
Maple	45	47
White, boilers	45	48
Foreign	44	48
RYE—	42	44
OATS—		
English feed	26	33
„ potato	—	—
Scotch feed	—	—
„ potato	—	—
Irish Black	26	29
„ White	25	30
Foreign feed	26	28
FLOUR—		
Town made	36	43
Best country households	31	33
Norfolk and Suffolk	29	30

METROPOLITAN CATTLE MARKET, Monday, Oct. 12.—The total imports of foreign stock into London last week consisted of 22,883 head. In the corresponding week last year we received 9,042; in 1872, 11,397; in 1871, 14,595; in 1870, 11,548; and in 1869, 9,017 head. The cattle trade of to-day has been dull. A full supply of stock has been on offer, and being in excess of requirements, prices have been tending downwards. From our own grazing districts the receipts of beasts have been moderate, but the quality has been indifferent. The demand has been heavy, and the best Scots and crosses have changed hands at 6s. 4d. to 6s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,640; from Scotland, 115; from other parts of England, about 400; and from Ireland, 700 head. The foreign side of the market has been well supplied with beasts. From Tonning there have been 2,940: Spanish, 90; Gothenburg, 32; and Dutch 800. The trade has been dull at drooping prices. With sheep the market has been more freely supplied. Sales have progressed slowly at late quotations. The best Downs and half-breds have sold at 5s 8d. to 5s. 10d. per 8lbs. Calves have been very dull, at a decided reduction. Pigs have been quiet.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0	to 4	4	Pr. coarse wooled	5	4	5	6
Second quality	4	6	5	0	Prime Southdown	5	6	5	10
Prime large oxen	5	8	6	2	Lge. coarse calves	3	8	4	2
Prime Scots	6	2	6	6	Prime small	4	4	5	0
Coarse inf. sheep	4	8	5	0	Large hogs	4	8	5	0
Second quality	5	0	5	6	Neat sm. porkers	5	4	5	8

METROPOLITAN MEAT MARKET, Monday, Oct. 12.—With larger supplies offering, and warmer temperature, the trade for meat here to-day was dull, and prices were considerably lower in several instances.

Per 8lbs., by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 4	0	Inferior Mutton	2	8	to 3	6
Middling do.	4	0	4	6	Middling do.	3	10	4	4
Prime large do.	4	10	5	2	Prime do.	4	4	4	8
Prime small do.	5	0	5	4	Large pork	3	10	4	4
Veal	4	4	5	0	Small do.	4	8	5	4

PROVISIONS, Monday, Oct. 12.—The arrivals last week from Ireland were 465 firkins butter and 3,361 bales bacon, and from foreign ports 27,332 packages butter, and 2,093 bales bacon. Foreign butter continues to meet a steady sale, and prices have advanced 4s. to 6d. per cwt. for fresh parcels. The quality of Dutch having improved it advanced to 116s. to 148s. In the bacon market we have no alteration to notice in prices of Irish, but Hamburg declined 2s. per cwt. at the close of the week.

HOPS, BOROUGH, Monday, Oct. 12.—The depression noticed in our last report still continues, consumers decline to buy their stocks, confining their purchases to immediate wants, prices in consequence are very irregular. Some small holders desire to realise and accept low values, at the same time if any quantity of fine hops were required, full values would have to be paid, as many of the best samples are being withheld from sale. Picking is concluded, and the duty is generally estimated at from £110,000 to £112,000. Sussex and Wealds coming down under the estimate, North and East Kents over. Yearlings attract a fair amount of attention, but the lower figures for new have caused a slight decline. Olds are neglected. Continental markets are quiet. Mid and East Kent £10 £12, £15 15s.; Weald of Kent £10, £10 10s., £11 11s.; Sussex, £8, £9., £10; Country Farnhams £10, £11, £12; Farnhams, £10, £11, £13.

POTATOES, Borough and Spitalfields, Monday, Oct. 12.—The arrivals of potatoes are still rather short, owing to the unsettled weather, and trade in these continues steady at the quotations subjoined. The imports into London last week consisted of 111 bags from Antwerp, 143 Brussels, 14 casks Dunkirk, 14 casks 5 bags Boulogne, and 3 casks 12 bags from Rotterdam. Good Regents, 80s. to 90s per ton; ordinary, 75s. to 80s.; Rocks, 60s. to 70s.; Kidneys, 100s. to 110s. per ton.

COVENT GARDEN, Thursday, Oct. 8.—So little change has taken place during the week that it hardly requires notice. Foreign grapes are coming in very freely from Portugal and other places.

WOOL, Monday, Oct. 12.—In the English wool market a good business has been doing. The supplies offering have been tolerably good, and prices have been unaltered.

OIL, Monday, Oct. 12.—Linseed oil has been firmer. Rape has been quiet. Cocoa-nut and palm oils have been firm. Other oils without feature.

TALLOW, Monday, Oct. 12.—The market though not animated continues firm, and prices show a further advance in some cases. Y.C. on the spot is sold at 46s. for new and 43s 6d. for old per cwt.: while Town tallow 40s. 3d. ne cash

COAL, Monday, Oct. 12.—A demand for house coals at last Friday's prices. Hettons, 27s.; Lambtons, 26s. 6d.; Harton, 25s.; Hetton Lyons, 25s Ships for sale, 35; ships. at sea, 10.

Advertisements.

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The AUTUMN TERM commenced MONDAY, Sept. 21st.

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Principals—The Misses HOWARD.

AUTUMN TERM began MONDAY, September 28th.

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The war will be maintained on the part of Rome with a determination, an obstinacy, and a bitterness unexampled in any former age, because she feels that she is now descending into the arena for the last time, and is beginning a combat which can have no issue save a final victory or a final defeat. On the side of Protestantism the battle must be fought with the same weapons, the victory must be attained by the same means as characterised the victorious struggle for the Reformation.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XXXV.—NEW SERIES, No. 1508. LONDON: WEDNESDAY, OCTOBER 14, 1874. GRATIS.

"THE AGE, AND OUR WORK IN IT."

The above was the title of the address delivered at the opening of the Autumnal Session of the Congregational Union at Huddersfield yesterday by the Rev. J. G. Rogers, B.A., the chairman for the current year. Mr. Rogers commenced by glancing at the characteristics of the great manufacturing district—the "backbone of England"—in which they were assembled, and where Nonconformity had found a congenial home.

The robustness of thought and independence of spirit characteristic of the inhabitants; the strong interest felt in theological questions, whose subtlest points are often discussed as keenly and with as much shrewdness, if with less learning, in village homes of Yorkshire and Lancashire, as in the colleges and halls of our universities; the practical wisdom and indomitable energy shown in their religious enterprises as in their commercial undertakings, have all fitted them to develop some of the best features of our system, and there is perhaps no part of the country where Nonconformity has struck root more deeply or has borne fruit more abundantly than here.

After some historical reminiscences in connection with the town of Huddersfield, the speaker proceeded to inquire whether they, with their Evangelical principles and their disbelief in a great organisation called the Church supposed to be endowed with certain supernatural gifts, had any place or work in this age of wild excitements, heated controversies, and daring infidelities.

It is true that the very foundations of all belief are threatened, and threatened by those whose intellectual power and position must secure them a hearing; true that the literature of the day is coloured by a strong hostility to revealed religion, to an extent which has never perhaps been known before: true that we are continually met by confident predictions that Christianity has almost run its course, and that if it is to exist at all it will only be in those elements which it may contribute to the grander and freer religion of the future, of which it has only been the pioneer; and, I fear, true also that there are numbers on whom this talk, coming from men of genius and clothed often in language of exquisite beauty, makes a deep impression, and that numbers more are endeavouring to meet it by building up defences of authority which will crumble at the first touch of an assailant. What then? Is it for us to give place to fear, or even anxiety for an hour? or should we not rather feel that these are just the circumstances to inspire our courage and rouse us to nobler manifestations of our unshaken confidence in the truth, and loyalty in its service?

They recognised the severity of the struggle by which the Gospel was now being tested, but they found in it only an appeal to their chivalry and devotion. Christianity had before successfully passed through other crises quite as menacing, but the greater they were, the more reason they should quit themselves like men and prove their strength by vanquishing them. The question bitterly asked, whether they were Christians, should be accepted as a challenge to prove their faith by their works. The present conflict between truth and error was carried on under conditions which not only increased its difficulty, but caused it more deeply to impress the imagination:—

It is no longer a warfare carried on only in academic halls by scholars whose elaborate treatises exercised little influence beyond their own limited circles, whose arguments, in fact, never reached the world at large, except in vague and indistinct echoes which a few might catch up, but which exercised little effect on public opinion. It is a conflict now in which every one feels himself entitled to take a part, which is discussed in every newspaper, and canvassed in every place of public resort, which is imported into electioneering struggles and literary convocations. It is no longer a war between trained armies, but one between peoples, in which every man that can handle a sword or fire a gun feels that he must engage, and, as is sure to happen in all cases where undisciplined valour is thus called into use, there are great many of the free lances on both sides who are much more feared by their own friends than by their enemies.

This is, however, the feature of the fight which, perhaps, more than any other, both because of its direct and indirect results, produces a strong feeling as to the severity of the crisis. The spread of education has excited in the minds of many intellectual tastes and cravings; given them a consciousness of power which they long to assert; created in them an admiration approaching to reverence for genius and learning, which leads them to accept the dicta of those whom they suppose to possess them; diffused an amount of knowledge which does a good deal to puff up, but little to edify, and has in this way prepared them to receive eagerly the seeds of sceptical thought which the press is ever circulating. Cheap literature and extended education have, in fact, revolutionised our controversies, which seem to be—to some extent really are—more perilous and threatening, because of the wider area on which they are waged, and the increased numbers who are, or suppose themselves, competent either to mingle in them or to pronounce as to their results. Ideas of all kinds, crude or carefully matured, mere guesses at truth, or the results of the serious thinking of earnest minds, are carried to and fro as on the wings of the wind, examined in workshops as well as in studies, by young people with judgments not yet exercised to discern between the evil and the good as much as by men of disciplined understanding and lengthened experience. How this brings the conflict home to every circle, and at once produces the feeling in Christian minds of more fervour than intelligence, that these are dark days of unbelief, such as have had no parallel in the past, is as easy to understand as it is for clear-sighted men to perceive how every exaggerated such alarm may be.

But the indirect effect of this publicity in inducing intensity, boldness, not to say extravagance, in the thinkers and writers, is not so soon discerned. They work, almost think, in public, they are expected to say and do something sensational, and the temptation to meet the demand is often too strong to be resisted. They know they are not addressing themselves to dispassionate students who will examine every word and weigh every argument in the scales of reason, but to a mass of readers who want excitement, who are ever crying out for something new, who would be disappointed, almost feel themselves wronged, if they had not some startling intellectual sensation, whether in a rude assault upon some established institution or article of belief, or in the setting forth of some new proposition which, by its bold daring, shocks the more sober minds of the community. There are not a few, as it appears, who do not very much care what form the novelty shall assume—whether it drapes itself in the vestments of the old superstition, or puts on the lighter robes of modern speculation; whether it be the most extravagant assertion of priestly prerogative and Church authority, or the most uncompromising denial of every Christian principle; and are equally prepared to acclaim the one as the other, as a striking display of intellectual ability and moral courage. The one thing they will not tolerate is an adherence to that calm and sober orthodoxy, which is so old, so dull, so commonplace.

The teachers of science in the present day had no fear of martyrdom, or such social ostracism as Nonconformists still had some experience of. Their utterances were greeted with rapturous applause, and the boldest speculator, if only an eloquent speaker, found that his heresies were easily condoned by numbers who did not accept them. Hence there was everywhere a tendency to push principles to their extremes—

A ruthless iconoclasm, from whose attacks nothing is sacred, and which now seeks to cover some honoured name with odium, and now to exhibit some truth which has been deemed too sacred to be lightly touched as a vain imagination or monstrous imposture, and fiercely gloats over the destruction it works, utterly regardless of the consequences to which it may lead, is not confined to one party. Its violence reveals the intensity which every year becomes more characteristic of our theological and ecclesiastical controversies. Authority never made such extravagant claims, and scepticism never met them with such scornful defiance or such fierce denunciation. The Pope exalts himself above all that is called by the name of God, and claims to be in the place of God, and the world retorts that so far from submitting to the Vicegerent of Heaven, it is not quite sure whether the time has not come when it may cast off its allegiance to God Himself. So bitterly does sacerdotalism resent all attacks on its assumed rights, that even its Anglican champions set themselves to defile the graves of the founders and martyrs of their own Church, because of their partial sympathies with liberty, and the world imitates their example by treating with irreverence the name and character of Him whose priests they claim to be. Everywhere there is the same fierce and violent temper. The combatants do not ask and will not give quarter, seek no compromise, and would not listen to its terms if they could be suggested to them.

The late meeting of the British Association afforded, perhaps, the most remarkable illustration of the extent to which some leaders of the scientific world were prepared to carry their speculations, though it could not be said they had, at least lately, any reason to complain of the treatment they have received from the religious world. Dr. Tyndall and his companion in arms crossed, as the Professor had said, "the boundary of the experimental evidence," and in a scornful tone threw out mere conjectures, which, could they be established, would undermine the foundations, not only of religion, but of morality itself:—

To their resolution not to allow science to be hindered in her investigations by any barriers which theology may see fit to set up, or to be debarred from presenting the conclusions to which her researches and experiments have led, by the fear of any injury they might possibly do to the supposed interests of religion, we have neither right nor desire to object. We complain only when they attempt to extend the rule of science beyond her own proper demesne, and, having crossed the border which divides her territory from that of philosophy and theology, to throw off that restraint which science imposes upon her sons, and to propound ideas for which not a shred of evidence is adduced in a style which the speakers would be the first to condemn if it were adopted in any field of scientific inquiry. It is true they have the same right to their theory as the theologian has to his; and they may contend that there is as much foundation for the one as for the other; but the evil is that their view is so propounded as to leave the impression with numbers that it is, to some extent at least, a deduction from the teachings of science; whereas they are themselves compelled to confess that the point is one on which science is dumb, on which, therefore, they can throw no certain light. That men so famed for their scientific temper should so forget it in this instance is sufficient to justify the suspicion that this strange departure from their usual method indicates the strength of their opposition to the popular theology, and their desire to destroy its hold upon the public mind.

At the same time, he would not imply that the spirit of the address in question was irreligious, and Dr. Tyndall's recognition of the reality of religious feeling separated him from the coarse assailants of Christianity with whom a passionate prejudice or a zeal for God without knowledge was too apt to identify him—

Is it too much to say that Dr. Tyndall is not himself insensible to religious influences when we hear him saying: "Christian men are proved by their writings to have their hours of weakness and of doubt, as well as their hours of strength and of conviction; and men like myself share, in their own way, these variations of mood and tense. Were the religious views of many of my assailants the only alternative ones, I do not know how strong the claims of the doctrine of 'Material Atheism' upon my allegiance might be. Probably they would be very strong. But, as it is, I have noticed during years of self-observation that it is not in hours of clearness and vigour that this doctrine commends itself to my mind; that in the presence of stronger and healthier thought it ever disappears, as offering no solution of the mystery in which we dwell, and of which we form a part"?

To me these words are deeply touching, and significant as they are touching. They are one of the most remarkable testimonies to the vitality and power of the religious instinct in the human soul, the earnestness with which it cries out after God—the living God—which it would be possible to find or even to desire. They go far to relieve us from the necessity which we have been told would be laid upon the Church of constructing anew the argument for the being of a God, for they show that God does wondrously make His presence felt without any of our poor attempts to vindicate His cause, and that even if the intellect of the world could do without a God, the heart could not be so easily satisfied. They seem, too, to indicate to us what our duty is; not to indulge in denunciation, not even to be greatly concerned to answer every new objection that may be urged, or to refute every fresh theory that may be started to account for the existence of the universe without the acknowledgment of a Creator, but rather to see how it may be possible to meet and satisfy the longings of human hearts hungering after God, but unable to understand the craving by which they are consumed.

It was difficult to understand how any mind could entertain the idea that this marvellous system—with laws, so numerous and complicated, crossing and recrossing each other, extending through so many different worlds and systems, and having their own conditions and limitations in each, only increasing in marvels if the doctrine of evolution be accepted—was self-created, its life self-quickened, its order self-ordained, its springs self-moved. All the discoveries of science tended to disprove this conclusion, and even if they accepted the evolution theory, their belief as to the existence of a creative power would be strengthened by the proof it would afford of far-reaching wisdom. But their message as Christians was to the heart more than to the intellect, and if they delivered it truly, earnestly, lovingly, they might find a greater preparation to receive it than at present appeared. Amid the wide-spread hatred of theology, and the confusion and tumult, around them, there was an undertone which might at times be detected, of sadness, of felt want, of eager desire, more worthy of careful study than the loud notes of defiance which filled the air. The burden of that cry, when rightly understood, seemed to be for a loving God, a true father, as He was manifest in Christ. If there were any such feeling, they might ask themselves if they had always dealt wisely with it. Had they been true witnesses of God? Was it possible that, if the Church had always faithfully represented His character, they would to-day have had to contend against the swelling tide of unbelief! Could they hope to stem it except as they were able to show that the mightiest power for the elevation of man, alike in the enriching of his intellect and the purifying of his heart, was faith in the living God. If living spiritual power was the effectual antagonist to unbelief, they might naturally be impatient of those who seemed to look to a restored Catholicity rather than to a revived spirituality for the defence of the Gospel. Their difficulties were materially increased by the attempts to set up in the name of God an authority against which intellect and conscience alike revolt—attempts which were not confined to the Church of Rome, and which were

strangely exhibited in recent efforts to lay down a new basis of Catholic faith. Undoubtedly yearnings after Christian unity are natural and noble, but they could not look with complacency on a scheme for the "Reunion of Christendom," such as was propounded at the Bonn Conference; which was, in fact, only another of those notable expedients for Government by the Centres, of which they had recently had so many examples in political and ecclesiastical life. A scheme which made no account of English Nonconformists, and was essentially sacerdotal, and would tend to strengthen priestly pretensions, suppress individual liberty, and intensify the opposition to the Gospel on the part of enemies disgusted with the exaggerated importance attached to metaphysical propositions on the one hand, and the remarkable skill shown in handling them so as to evade difficulties on the other—such proposals might be very gratifying to Ritualists, but could never be acceptable to Protestant Nonconformists—

Yet it is by such means as these that a certain class expect to increase the strength of the Gospel, and to stay the plague of unbelief with which we have been visited. The foundation of authority, weakened by the extravagant assertions of liberty of conscience by Puritans as well as by the speculations of philosophers, must be renewed. The world must be made to see and acknowledge that there is a Church in the world which is entitled to speak as the representative of heaven, and whose priests have a right to the allegiance and submission of men. The popular taste is to be studied and met; spectacles and processions are to attract the multitudes who neglect the House of God; the priest, arrayed in the vestments suitable to his function, is to present himself to them as the authorised mediator between them and heaven, their lawful teacher, their wise and tender guide; and all this is to be sustained by that voice of authority which proceeds from a true Catholic Church.

If the unbelief of the world was to be conquered by authority, Archbishop Manning was its representative in this country. But, on the other hand, there were benevolent schemes for the comprehension even of English Nonconformists in the National Church, and a new society had been formed with titled patrons who evidently know as little of Dissenters and their aims as the Shah of Persia of the differences between Whigs and Tories; for they graciously proposed that, if their brethren in other Churches would strike their flag, and surrender principles, traditions, even self-respect, at discretion, they would be graciously received to the fellowship, and even allowed to carry on some of their operations under the supervision of the ministers, their allies. These men were sincere, and meant to be liberal, but their vision was injured by the atmosphere of the Establishment that surrounded them. Their evident belief was that those whom they sought to bring in were not ministers of Christ at all, and that the first essential to that ministry was not that a man should feel himself stirred by the Spirit of God to preach the truth, but that he should have been ordained by a regularly-authorised bishop. Then they had the leading journal telling them that a convert to Rome ceased to be a true Englishman; a Prime Minister proclaiming that he meant to stamp out Ritualism; and an excellent clergyman exulting in the thought that they had a Protestant Queen, a Protestant Parliament, and a Protestant Prime Minister—gratitude should have taught him to add, and a noble army of Protestant publicans. In such strength was the confidence of numbers of people, who in their anxiety to shelter themselves under the forts of Erastianism, forgot that their guns could be turned on themselves as easily as on their foes. Thus men of strong spiritual instincts were made to feel that even Ritualism was less intolerable than the Erastian Protestantism which had undertaken to suppress it. Hence the outlook which was presented as they contemplated the action of all these forces on English society was not very pleasant:—

Rampant Erastianism, calling us to accept a religion which, whether Divine or not, is moderate, reasonable, and English, whose leading organ can see in the Episcopal Church so grand an institution on this side the Tweed, only "a poor, struggling, provisional makeshift" on the other; Sacerdotalism, prosecuting its work with an intense zeal and consummate skill from which all its opponents have lessons to learn; and philosophy and science, pursuing their own independent investigations, and claiming, on the strength of their results, to set aside supernatural religion altogether, seem at first to be masters of the field. On the other hand, is Puritanism, treated as the faith of the uncultured and the vulgar, supposed to be tinged with the spirit of fanaticism, and voted incurably narrow, because it will not consent to shade down the distinctions between truth and error until they disappear altogether, tolerated only when it lowers its standard to the requirements of the State. A so-called Liberal journal recently, in pointing an epigram against French Protestantism, said, as though it were the worst thing it could say, that it was even more hateful in French than Dissent in English society. The suggestion is not pleasant, but probably it is true. Our Evangelical creed is hateful, our spiritual earnestness is more hateful, our strong opposition to Erastianism is most hateful of all. We do not shrink from the reproach, believing it to be a reproach for Christ's sake and for conscience' sake. We are content rather to deserve it still more by showing a still larger measure of fidelity to the principles for which we are set to contend.

As Christians, associated together in Congregational Churches, they believed that their system afforded the best opportunities for the free and full development of spiritual life and power. That was the only test of its efficiency, and if the work of Christ could be better done under another system, they should not certainly sacrifice this cardinal object to the triumph of their polity. They wished to be the cordial allies of other Free Churches against common adversaries. Should, then, that spirit of fellowship and zeal for the Gospel lead them to abstain from hostile action against the State Church, in which, whatever be its faults, there were still so many elements of good?

Do not the other struggles in which we are engaged on points so vital to the existence of the Church itself enforce on us the necessity of avoiding outward dissensions among Christian men, which must have the effect of weakening the force of our Protestant Christianity? The reasoning is specious and plausible; but while we admit the premises, we cannot accept the conclusion. If our advocacy of Free Church principles has ever been unfair in its reasoning, or censorious in its temper, if our attacks upon a system have ever degenerated into unworthy aspersions on its individual supporters, if we have failed to do them justice, and seemed to refuse to them the same credit for conscientiousness which we claim for ourselves, or if we have allowed differences upon this point to check the flow of our sympathies to those with whom we ought to be united by bonds of spiritual fellowship, we are open to reproach; and where such faults exist, it is our first duty to correct them. But the suggestion that, with our convictions, we should nevertheless hold our peace, and trust that evil will work itself out, implies a disloyalty to the truth that forbids us to entertain it, even were it possible, in the present state of ecclesiastical controversy, that we could preserve this strange and unworthy neutrality. It is not very complimentary to the members of the Established Church to predict that provided we do not by our action weld them into an army of resistance, their own intestine divisions will bring about the consummation we desire; but it is certainly stranger advice to give us that we should stand quietly by and allow a body so divided to remain as a representative of our national Christianity, until its own strifes shall become so intolerable as to ensure its dissolution. Religion, at least, is sure to suffer more by such a process than by any fair and honourable controversy which we may provoke, and which would surely be less bitter if it were remembered that we are not attacking any form of religious faith or church government, but only a State policy which we believe to be fatal, and intended by politicians to be fatal, to spiritual earnestness everywhere.

This was not, however, the chief work of their churches, nor should they cherish an unfriendly spirit towards Christian brethren in the Establishment. But—

In the presence of that conspiracy to Romanise the Anglican Church, the formidable and threatening character of which our Evangelical friends have so frequently and so truly asserted, we cannot, by our silence, allow them to suppose that we think it possible to preserve the State Church and stamp out the evil, and we are all the more constrained to speak because their own position prevents them from uttering what we believe to be emphatically the "present truth." So, too, when we hear them denouncing, as well they may, the abuses of that system of patronage, some of whose iniquities have been recently unbared before the Bishop of Peterborough's committee, we cannot but avow our conviction—a conviction strengthened by the report of that committee—that while the Establishment lives these abuses will flourish and be a scandal, not only to the Church in which they exist, but to Christianity itself. But we do not judge them because they cannot see as we do; and if this difference of opinion is to separate us, the fault shall be theirs, not ours. We desire unity, not discord; but the only union worth having is that which is consistent with the freest utterance of the most opposite opinions, and is due to the action of that spirit of love which is independent of, and superior to, all such diversities. We cannot think them our enemies so long as we are one with them in relation to the spiritual truths and principles which lie at the root of Church life and power, even though we differ as to mere material belongings (for it is nothing more that divides us); and if they will persist in crediting us with an hostility we do not feel, and imputing to the lowest sectarian feelings action which is due to a deep-rooted conviction of duty to Christ and truth, we can only commit our cause to Him who judgeth righteous judgment, and trust to Him and the progress of events for our vindication. This much we must say, if Nonconformists we are first Christians; and hard as it may sometimes be to endure the imputations to which we are subject, we will strive to prevent any resentment we might feel from narrowing the range of our Christian sympathies, or interfering with our co operation in any common Christian work. More than this we cannot do. We cannot, however we may be misconstrued, be silent on principles in which we hold is the only clue to extricate us from the labyrinth of ecclesiastical difficulties in which we are involved. We believe, and therefore we *must* speak.

What further improvements in their methods could they adopt? Their weakness was their want of compact organisation; but for that they could not surrender the elasticity of their independence. The difficulty was to combine the advantage of two distinct systems. Presbyterianism was a power, and so was Congregationalism, but what would be an amalgam of the two? They were often urged to reform their ritual—a question to which Mr. Gladstone, whose noble simplicity, devout temper, and intense interest in Christian vitality were to be admired, had lately given special prominence:—

We are not at all unwilling or ashamed to confess, that in our Nonconformist Churches there has been a remarkable transformation; and if Mr. Gladstone had noted how very little controversy it had provoked among ourselves, and how free we still remain from any suspicion of Romish tendencies, he might have learned the value of a good Protestant reputation, and at the same time realised more fully than he appears to have done the immense difference between æsthetic reform and Ritualistic symbolism. We could not have afforded to cultivate the æsthetics if there had been the remotest idea that symbols of priestcraft lurked beneath them. In the absence of any such fear, we have cultivated the element of beauty both in our churches and our forms of worship with impunity, and might have done so even more freely, if the action of others had not necessitated the exercise of caution by making that objectionable which otherwise would be perfectly innocent, perhaps even laudable. The fact is, and it is one of extreme significance, that any ritual improvements among us have been coincident with the growth of a much less exalted conception of ministerial prerogative and sacramental grace.

But it was an important point that ritual should be edifying. The history of those Protestant Churches on the continent to which Mr. Gladstone refers, where a high ritual had always been observed, gave additional point to the warning which he himself uttered against an excessive cultivation of these externals. There might be some degree of prejudice or narrowness among themselves, but it was not safe to assume that all wisdom was with the innovators, and they might lay to heart Mr. Gladstone's warning that ritual might easily become a substitute for religious life, but could never be its producing cause—

And what a melancholy exchange it would be were it to be effected, this substitution of artistic form for spiritual power—of beautiful chapels for a living ministry of the Gospel—of refined thoughts clothed in chaste and elegant language for the strong outbursts of souls agonising in prayer to God, and too full of holy longing to concern themselves greatly about mere expression—of strains of ravishing music, for the fervent worship of devout and loving hearts! We may not venture to despise the danger of such a sad change as improbable, to ignore it as remote, or even to comfort ourselves with the thought that in our churches are countervailing influences sufficient to avert it. It is not open and sudden revolution, either in doctrine or practice, that we have to dread, but a slow process of degeneracy, which might go on unobserved except by anxious watchers, who would be accused either of narrowness or conservatism, until the reign of formalism had become fully established. To insist on the evils of such a result is unnecessary, for it is one which we should all deprecate. There is not one among us who would not say from the heart, Better a thousandfold sacrifice elegance than fervour; better crucify refined taste than quench holy passion; better have the outward forms of devotion imperfect and inartistic, than lose the spirit which alone gives them value; better that music should be discordant than soulless, the prayers broken and rugged than cold and undevout, the altar bare and unattractive than the fire that ought to burn on it extinguished, the temple rude and unshapely than the God absent.

In the development of religion as a fire in the heart and a power in the life they would find the best security against the evils of an excess of ritual. Ritualism was perilous unless accompanied with increased fervency and power in preaching, and its tendency was to place the pulpit in a subordinate position. Among Nonconformists, at all events, a decline in the power of the pulpit would be one of the most certain and melancholy symptoms of decay; for the pulpit had always been a power amongst them, and *they* could not, in its absence, fall back upon tradition or authority. That brain-power and power of speech to men's hearts was never more needed than at present when error was so rife, family discipline relaxed, and the young were under the strong influence of a literature, much of which, where not avowedly antagonistic, was of a cynical and scoffing temper, which helped to foster the worst kind of scepticism. Preachers of extraordinary power were exceptional, and could not be regarded as types, but they wanted a ministry that would discharge the ordinary duties of pastors and teachers stir up and guide the flocks continually in the pursuits of holiness, lend freshness to the exhibition of old truth, exhibit its harmony with all true science, and contend against that mighty power of worldly thought and association which exercised so lowering an influence on the spiritual life even of those whose ideal was highest. There had been an uneasy suspicion that the increased power of their ministry had not kept pace with the reconstruction of their chapels. To keep up the former depended on the churches, which ought to feel that the only worldly compensation that could be given to their ministers for their comparatively low worldly position was to afford them a generous and loyal support. There were financial problems, involving important considerations, which they had to solve:—

Nothing is cheaper than the suggestion that thoughts about the amount of their income are too mundane to have a place in the minds of those who are working to save souls, but no work can be done unless the health and strength of the worker be maintained; and ministers have not yet found any means of doing this without money. Social position and comfort are among the least things involved in this question of income. Freedom from harassing and lowering care, deliverance from the incessant frets so destructive of all mental force which impecuniosity must entail, calm of spirit and concentration of thought, more abundant opportunities for intellectual cultivation, and last, but not least, the joyous feeling which is produced by the assurance of a people's attachment as expressed in this loving ministry to their need, are benefits which our pastors may hope to enjoy from increased thought and generosity in relation to these wretched material things on the part of their people. If the one think more the other will be glad to think less. One thing is evident, at least, that if churches which are content to give their ministers incomes which a high-class artisan would despise, yet expect them to be men of proved ability and experience, they have the unjust spirit of one who would reap where he had not sown, and gather where he had not strawed.

If there was anything of a spirit of officialism among their ministers, it should be cast out. They should command influence not by virtue of

their office but by reason of their message. Men proud of the little brief authority in which they fancy themselves dressed, and eagerly clutching at all its prerogatives, will see the age pass on, unheeding them or their prophecies against the impiety which dares to despise their claims. But true men, who have human hearts which have been fired by contact with the heart of Christ, might do a work in our day as great as that of Pentecost itself. The British nation had not become anti-Christian, but was rather in a state of mind and feeling which, if rightly improved, would issue in a development of true Christian power such as had been seen at no former period :—

It will listen to the pleadings of a true faith, and will bow before the majesty of love; and, above all, it is wondrously swayed by the force of enthusiasm. To deal with a people like this, with intellect so active, spirit so independent, and temper so proud, so hard to impress, but so mighty when once its springs of thought and feeling are touched, with such boundless capacities for good alike from the force of its character and the extent of its influence—to answer its questions, resolve its doubts, mould its thoughts, and win its allegiance for Christ—is a task of no light responsibility. To succeed in it, to contribute anything to subdue this England—so free, so strong, so glorious, to the power of the Gospel, is the highest honour a Christian heart could covet. It will be given to none of feeble faith or divided heart; to none who tremble before the face of men or are cowed by the hostility of public opinion; to none who desire to float dreamily along on the tide of popular feeling, and only when they are fanned by the breath of its applause; to none who work only for personal or party ends, or who work for Christ only with vacillating purpose and halting effort. The crown awaits men only of singleness of heart, intensity of faith, and fervour of love, and these are derived only from immediate communion with the Spirit of God.

Religious and Denominational News.

NEW CONGREGATIONAL CHURCH AT ANERLEY.

The foundation-stone of a new Congregational church was laid on Thursday afternoon, 8th inst., at Anerley-road, by Mr. Samuel Morley, M.P. A large company assembled to witness the proceedings, among whom were the Rev. J. Halsey, the pastor of the new chapel, Dr. Waddington, Mr. Travers Buxton, Mr. J. W. Adams, the Rev. T. W. Aveling, the Rev. J. Kennedy, D.D., the Rev. P. J. Turquand, the Rev. J. de K. Williams, the Rev. E. Dothie, the Rev. J. W. Coombs, B.A., Mr. W. Marten Smith, &c. At a collation which was partaken of previous to the ceremony, an address of welcome was made by the Rev. J. Halsey, in the chair, to the ministers of other denominations and other churches, which was responded to by the Revs. J. Collins, E. A. Telfer, J. de K. Williams, and P. J. Turquand. The company then repaired to the site of the chapel, where the Rev. J. Halsey made a statement as to the origin of the project for building a new chapel in the district. The old chapel was built in 1856 to accommodate 200 persons, but in spite of additions it was found to be inadequate to meet the wants of the present congregation; a new chapel was therefore deemed necessary, and estimates were received for building one that would contain 1,250 sittings. The cost of the main building is to be 9,805*l.*, including galleries, and it is hoped to add a spire later. The cost per sitting will be about 8*l.* 13*s.* Of the total amount above 4,500*l.* has been given or promised. The stone having been duly laid and the customary records deposited, Mr. Morley said that he very gladly availed himself of the opportunity of expressing the sympathy he felt in the undertaking. After mentioning the difficulties that were in their way, he advised the congregation not to leave the minister alone in the work, but to support him in the responsibility he had undertaken. He would say in reference to remarks from some of their friends belonging to other bodies, that he hoped they had not assembled there to erect a building in support of mere denominationalism. What he advocated was the independence of people in conducting their own religious services. Let them, instead of contending with each other, fight shoulder to shoulder against a common enemy. They were servants of one Master, and let them make the people understand that their one single object was not to make men either Congregationalists or Dissenters, but Christians. He was satisfied that were the Master there He would say that He desired His servants to teach the people to become more like Him, and to teach the great truth that Jesus Christ came into the world to save sinners, even the chief. That did not belong to one particular body in any sense, but it belonged to them all. He had done his little towards Congregationalism in his time, but he never felt less disposed to do anything for their one object when he looked at the tremendous spiritual difficulties that were gathering around religion in the country not only from the ignorant and uneducated, but also from the educated and the middle classes. The Rev. T. C. Hine having offered prayer, addresses were delivered by the Rev. T. W. Aveling and Mr. W. Marten Smith, after which a considerable number of purses were laid upon the stone. The building, of which Mr. George Elkington is the architect, will be of the Romanesque style of architecture, and will be constructed of red brick with Bath stone facings. In the evening a tea-meeting was held, followed by a public meeting, at which the pastor took the chair, and announced that a sum of 663*l.* had been deposited on the stone in the afternoon, which, together with further promises of 128*l.* made the total 791*l.* Mr. Samuel Morley, M.P., announced in the course of a few remarks that he proposed to add a donation of 500*l.* to be paid in two instalments upon the completion of two sums of 1,000*l.* each, towards the first of which 791*l.* is already subscribed. Addresses were subsequently delivered by the Revs. Principal McAll, of Hackney College; J. S. Bright, of Dorking (Chairman Elect of Surrey Congregational Union); J. Waddington, D.D., author of "Congregational History"; and G. W. Conder, of Forest-hill. A letter expressive of regret at his inability to be present and of earnest sympathy in the object of the meeting was read from Mr. Benjamin Scott, City Chamberlain. It was stated in the afternoon that the ground for the site had been acquired under Mr. Osborne Morgan's and Mr. Samuel Morley's Sites for Public Worship Act.

The Rev. R. Gosnell has resigned, on account of illness, his pastorate at Fakenham, Norfolk. His present residence is Queen's-road, Norwich.

At the bazaar recently held in connection with the new Congregational Church, Buckhurst-hill (the Rev. W. H. Charlesworth, minister), the sum received was 749*l.* 13*s.*, leaving, after all expenses were paid, 691*l.* 6*s.* 2*d.* for the Building Fund.

Members of the Established and Nonconformist Churches in Sevenoaks combined last week in presenting the Rev. John Jackson with a handsome timepiece for his study, as a token of their appreciation of his eleven years' ministry in that town

The English Synod of United Presbyterians.—This body met in Brunswick-street, Manchester, on Monday evening. The synod consists of five presbyteries, namely, Berwick, Carlisle, Lancashire, Newcastle, and London, comprising 106 congregations and 19,754 members. The total amount raised by them for all purposes was 54,206*l.* The synod was opened with Divine service, after which the retiring Moderator, Dr. Bell, of Newcastle, preached. Dr. Alexander M'Leod, Birkenhead, was elected Moderator, and delivered an address, in which he reviewed the leading ecclesiastical events of the last thirty years.

United Kingdom Band of Hope Union.—The annual meeting of this body was held on Wednesday evening in Exeter Hall, Major-General F. Eardley Wilmot presiding, on which occasion the prizes given by the society to the senior members of bands of hope who wrote the best essay on "The Malt Lecture," were presented by the chairman. The Rev. G. W. M'Cree made a short statement of the proceedings of the Union, which now employs seven agents, who laboured to promote the spread of temperance among juvenile classes, and had addressed during the year no fewer than 2,618 meetings. There were in connection with the Union 300 societies, and the sale of the publications issued during the past year amounted to over 261,000. The dissolving view, with its 300 slides, was useful in disseminating a knowledge of the evils of intemperance amongst young people. The committee were now offering a prize of 10*l.* for fifteen outline addresses suitable for delivering to senior or junior members. The chairman pointed out the importance of the temperance movement among the rising generation and the need that existed for its extension. The meeting having been addressed by several gentlemen present, the prizes were presented to the successful members by the chairman. The prizes ranged from 10*s.* to 7*s.* 6*d.* each, and were twenty in number. There were no fewer than 183 papers sent in for competition. The names of the prize-takers were—W. H. Burden, G. W. Dobson, A. S. How, C. F. Mitchell, J. S. Nash, S. E. Boorman, T. Hopwood, S. J. Jackson, M. Manton, R. H. Pritchard, H. C. Burden, J. T. Chambers, M. Dawes, F. A. Edwards, J. Widows, C. Cook, S. Lye, R. Moyle, J. Pope, and J. E. Taylor. During the evening recitations and selections of music were given, and the meeting closed with thanks to the chairman.

Bournemouth.—The corner-stone of the Baptist Chapel now in course of erection at Boscombe, near Bournemouth, was laid on Tuesday, Oct. 6, when, notwithstanding the unfavourable weather, a goodly number of spectators assembled. After singing, prayer was offered by the Rev. W. Emery, of Southampton. The Rev. H. C. Leonard then said that in the cavity underneath the stone was a paper on which was written the following, together with the names of the ministers then present—"This corner-stone of Boscombe Chapel, erected in the thirty-eighth year of Queen Victoria, for the worship of God and the preaching of the Gospel of the Lord Jesus Christ, in connection with the denomination of Christians commonly called Baptist, was laid by Miss Beatrice Leonard, eldest daughter of the first minister of the place." Miss Leonard then proceeded to lay the stone, after which the Rev. T. W. Medhurst, of Portsmouth, congratulated the Baptists of Bournemouth on their now rolling away a reproach that had long rested upon this beautiful part of the country—that of being without a Baptist chapel. He rejoiced that this was to be the commencement of yet greater efforts, as a second and larger chapel was in contemplation. In concise and well-chosen terms Mr. Medhurst proceeded to point out the position of Baptists with reference to the Church at large, and also with reference to the Established Church, once called the bulwark of Protestantism, but now, by reason of Ritualistic superstition, a byeword and a reproach. A tea-meeting, which was well attended, was held in the schoolroom of St. Andrew's Church, Bournemouth, kindly lent for the occasion by the Presbyterian minister and elders. A public meeting in the church followed, over which A. Pegler, Esq., J.P., of Southampton, presided. The chairman stated that he remembered Bournemouth when there were only three or four houses, and now that there was a resident population of 10,000, with large accessions from visitors, he thought there was plenty of room for the Baptists. The meeting was then addressed by the Revs. T. W. Medhurst, J. McGill (minister of the church), J. H. Osborne, of Poole, G. Short, B.A., of Salisbury, W. Emery, of Southampton, J. B. Burt, of Beaulieu, and H. C. Leonard, M.A. The Rev. W. Jackson was unavoidably prevented from attending. The meetings of the day gave general satisfaction.

The Forthcoming Elections in France.—The Paris correspondent of the *Echo* writes:—"The elections which take place next Sunday in the Seine-et-Oise, the Pas-de-Calais, and the Alpes-Maritimes, for the nomination of four deputies to the Assembly, are occupying the political world. A recapitulation of the candidates at present in the field may be useful. In the Seine-et-Oise, whose election attracts the most attention, M. Senard is the Republican representative, and the Duc de Padoue the Bonapartist: there is no other candidate here, the Monarchists having not a shadow of a chance. In the Pas-de-Calais, there are three candidates—M. Brasme, Republican; M. Delisse-Engrand, Bonapartist; and M. Jonglez de Ligne, Legitimist; in this department, the Bonapartists and Legitimists have come to blows already, and M. Jonglez de Ligne has filed an action for defamation against the local Bonapartist paper, claiming 20,000 francs damages. In the Alpes-Maritimes, whose two Deputies are to be elected, the only candidates who have issued their addresses are MM. Medicin and Chiris, both Republicans; the Legitimists talk of bringing forward MM. de Bellet and de Barreme, and the Bonapartists M. Durandy, but nothing has yet been decided. There appears to be little chance here for the enemies of the Republic. As far as can be calculated, the Republicans will get three seats out of the four, and the Bonapartists the remaining one."

Madame de MacMahon.—When the marshal was first appointed president it was no secret that the duchess wished him to resign the post as soon as possible; first, because she saw him fretting and dismal amid the perplexities of office, and, secondly, because she had a strong desire to see Henri V. enthroned. Since the breakdown of the Fusion, her excellency, seeing the marshal becoming inured to the plagues which had at first so vexed him, has grown favourable to his retaining his post for the full term of the Septennate; but she is none the less a warm—nay, ardent—partisan of Legitimacy; and political speculators would do well to take account of this fact in their occasionally hazy calculations. Madame de MacMahon is a lady of too much grace, goodness, and wit not to exercise a paramount influence over her husband; and whatever might be his own waverings towards Republicanism, she may always be trusted to lead him back to the opinions which in her eyes are not mere matters of political predilection, but of religious faith. The duchess's most potent counsellor is Monseigneur Dupanloup, Bishop of Orleans, and her intimate circle of friends consists of the Comtesse de Beaumont, her sister, Madame de Chaumont Kittry, her cousin, the Duchesses de Montesquiou and d'Harcourt, Comtesse d'Haussonville, Madame de Vaulgrenant, wife of the marshal's aide-de-camp, the Baroness de Coppens, and Madame Lambrecht. All these ladies, with the exception of the last-named (widow of one of M. Thiers' Home Ministers), are Legitimists of the most aristocratic water, and to them may be added the Duchesse Decazes, wife of the Foreign Secretary, towards whom, however, if reports be true, the maréchale stands rather in the position of *ennemie intime*, owing to rivalries in the matter of adornments and hospitalities. When at Versailles or Paris, Madame de MacMahon attends mass regularly every morning, and confesses often, her confessor being the Curé de St. Clotilde. She bestows a great deal in charities, through the agency of Madame Séry, her amanuensis and almoneress, and is never tired of presiding over meetings of benevolent committees of which she is the chief patroness. Once a week, at least, on Thursdays—but sometimes twice or three times in the height of the session—she is "at home" from dinner to the small hours; but at other times she occupies herself very maternally in superintending the education of her children, and hands over the answering of her heaps of correspondence to Colonel Robert, her secretary. Madame de MacMahon was married to the marshal (then general) in 1854, and she has four children—Patrick, the eldest, born in 1855, then two sons, Emmanuel and Eugene, born in 1857 and 1859 respectively, and one daughter, Mdlle. Marie, born in 1864. The heir, Patrick, is at St. Cyr, whence he will issue with a commission in the cavalry next autumn. The next two sons are being educated by a very shrewd, right-thinking tutor, M. Aussilloux, and Mdlle. Marie has an English governess. There are rumours in the Presidential *entourage*, that, since Henri V. has become so impracticable, and since the Orleans family bid fair to become the only feasible kings, the Duchesse de Magenta is not averse from ideas of a matrimonial alliance between her eldest son and one of the Duc de Nemours' daughters.—*Daily News.*

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PULVERMACHER'S PATENT

GALVANIC CHAIN-BANDS, BATTERIES, &c.

Approved by the Academie de Medicine of Paris and other great Scientific Authorities in England and Abroad.

THE greatness and success of Mr. PULVERMACHER'S invention is owing especially to the possibility of administering Electric currents to the human frame *without shocks* and *without any acid* in all the numerous cases where a *mild, continuous current* is exceedingly efficacious, and that *such mild currents are produced by the Chain-Bands in a dry state* may be seen by experiments on the gold-leaf electroscope, &c. In an article by Dr. Golding Bird in "LANCET," Vol. II., xvii., 1851, he states:—"The ingenious Galvanic Chain of Mr. Pulvermacher has attracted so much attention, that an account of its value may prove interesting. . . . . Shocks are not required to develop physiological phenomena or therapeutical effects, as the laborious researches of Dr. Marshall Hall have long since proved, and it is only to the *mild continuous voltaic current* that we must look for *a vast development of therapeutical influence.*" However, if in certain cases shocks and strong currents be required, as propounded by the science of Electro-Therapeucy, Pulvermacher's Galvanic Chains furnish, in addition, the simplest and most effective means ever discovered. This conquest has made Electricity as self-applicable as a simple compress, by which *efficacy* is combined with *ease* and *comfort* to a degree hitherto considered impossible.

For further details on this subject read Pamphlet, "GALVANISM, NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY," sent post free (for three stamps) on application to—

J. L. PULVERMACHER'S GALVANIC ESTABLISHMENT, 194, REGENT STREET, LONDON, W.

A FEW RECENT TESTIMONIALS.

FROM the "SCIENTIFIC and LITERARY REVIEW," April, 1873.

"It is a singular fact that the first useful application of Electricity was that of restoring health. The improved means of practically applying this subtle power is an important item in the progress of electro-therapeutics, and in the extensive and ever-growing literature, explaining the various medico-galvanic appliances in use, we find side by side with other scientific apparata, Mr. Pulvermacher's various inventions of Voltaic Chain Bands, Batteries, &c., frequently treated upon in terms flattering to the inventor. We must, however, confess that it puzzled us not a little to find inventions which are so honourably connected with science and represented in its literature struggling for existence by advertisements in those columns of the daily press which are accessible to all comers, irrespective of merit. But an opportunity having lately been presented to us of experimenting the apparatus, it at once brought home to our senses, physiologically as well as physically, its *bona fide* character and efficiency, thus removing our misconceptions, and at the same time explaining why these Chains have acquired such an honourable status. By a glance at the construction of these Chains, the connoisseur will at once recognise the clever manner in which the inventor has satisfied the scientific conditions for *electro generation* on the one hand, and those for *ease of application* on the other. As we have above seen, the success, both scientific and general, is owing to *great simplicity*, coupled with great electrical efficiency; and this has, therefore, induced various other persons to put forward contrivances professedly possessing similar powers and virtues; but these persons, either from ignorance of the scientific cause of the efficiency of Mr. Pulvermacher's appliances, or else dreading the penalties attending the infringement of his patent rights, claim to have found the secret of producing portable electric and magnetic contrivances *without the use of an exciting liquid and without magnets, thus endeavouring to mislead the uninformed.* . . . The invention of Mr. Pulvermacher, we find, has been described and favourably commented upon in numerous scientific works."

THE "LANCET," No. 1, Vol. II., 1856:—

"This ingenious apparatus of Mr. Pulvermacher has now stood the test for some years. . . . It may be used by the medical attendant, or by the patient himself, . . . and the operator can now diffuse the galvanic influence over an extensive surface, or concentrate it on a single point. In these days of medico-galvanic quackery, it is a relief to observe the very plain and straightforward manner in which Mr Pulvermacher's apparatus is recommended to the profession."

THE mass of evidence of the efficacy of these appliances is supplemented by the following paragraph recently found in the standard work (p. 76, 1861) of Dr. JOHN KING, M.D., Clinical Professor of Obstetrics at Cincinnati states:—

"These Chains are very useful in many nervous disorders:—

Muscular Debility	Dysmenorrhœa
Hemiplegia	Spinal Irritation
Paralysis	Nervous Debility
Central Paralysis	Constipation
Spinal Paralysis	Deafness (Nervous)
Neuralgia	Rheumatism
Sciatica	Dyspepsia
Stiff Joints	Paralysis (Bladder)
Hysteria	Chorea
Hysteric Paralysis	Impotency
Aphonia	Writer's Cramp
Epilepsy	Hysterical Cramps and Contractions
Torpid Liver	Loss of Smell
Asthma	Loss of Taste, &c.
Amenorrhœa	

"Ipswich, August 21, 1874.

"Dear Sir,—Among the many testimonials I am daily receiving of the efficacy of your Galvanic appliances, you will doubtless be interested in perusing the following just to hand, which you can deal with as you think best.—Yours sincerely,

"ROBERT SEAGER.

"Mr. J. L. Pulvermacher, 194, Regent-street."

GALVANISM v. ULCERATED THROAT, RHEUMATISM.

"Halifax, York, August 26th, 1874.

"My dear Mr. Seager,—I am glad to inform you that I have found the band most useful. My throat was in a very relaxed condition and badly ulcerated, and, when other remedies had failed, less than a dozen applications of the galvanic band effected a cure. I used one last winter for rheumatism in my knee, and, though I wore it only at night, both the pain and stiffness were removed in a week.—Very sincerely yours,

"ROBERT MORTON,
"Wesleyan minister, late of Ipswich.

"Robert Seager, Esq.

GALVANISM v. SPINAL WEAKNESS, INDIGESTION, and GENERAL DEBILITY.

"Grafton-road, Kentish-town, August 17, 1874.

"Dear Sir,—It is with great pleasure I write to inform you of the great benefit I have derived from the Galvanic Belt you sent me in December, 1872, which I have worn until now. When I commenced to wear it I was helpless as an infant, unable to walk, sit, or stand, or do the least thing, and my sufferings were very great, through the weakness of my spine and ankles: the least exertion put me in great pain. I was also a martyr to indigestion; but now I can eat my food without any ill effects, for which I am truly thankful. I have delayed writing to you that I might give you as good an account as the lady you named in your letter to the 'Christian World,' whose case so nearly resembled my own, the reading of which induced me to write to you. I bless God I am able to sit and write this. I can now do needlework, and do many domestic matters. I can wash and dress myself, and get about the home quite nicely, and for the last eight weeks have been able to attend chapel with a very little help without fatigue. This is a blessing to me—indeed, such as I never expected to enjoy again, for I had been afflicted nearly three years. I greatly rejoice for the marvellous cure which has been wrought on me. I shall be happy to give information to anyone who may wish to call on me, so that seeing they may believe. Praying that Heaven's blessing may attend your efforts in doing good, I remain, yours very gratefully,

"MARY BROWN.

"Mr. R. Seager, Ipswich."

GALVANISM v. LOSS OF VOICE.

"Donhead, St. Andrew's, Salisbury. May 15, 1874.

"Sir,—I purchased a Band from you very nearly two years ago for a patient of mine, who had so far lost her voice for a period of somewhere about twenty-six months, that any person trying to hear what she wished to say should place their ear quite close to her mouth, and even then pay strict attention in order to catch the whispered sounds; but after having worn this Band for about five or six months night and day her voice was so perfectly restored that she could easily converse with any one across a large room, and after about twelve months' use of the Band she could join the singing in church.—I remain, Sir, yours truly,

"W. B. THOMPSON, L.R.C.P., L.R.C.V., Edin.

"Mr. J. L. Pulvermacher, 194, Regent-street, W."

GALVANISM v. DYSPEPSIA.

"61, Nottingham-street, Rotherham, August 25, 1874.

"Dear Sir,—You will, no doubt, recollect my sending for one of your 40s. Belts for the complaints enumerated, and I can truly say that no one that you have supplied has more cause to rejoice than I have. I have strongly recommended them to many sufferers in my town, and wherever I go. I was at Selby last Sunday, and had the Belt with me. The person with whom I stayed was suffering with headache. I made use of the Belt: he was so pleased with its effects and what I told him about its cures, that he gave me the money to send for one.—I am, dear Sir, yours truly,

"GEORGE ARMSON.

"J. L. Pulvermacher, Esq., 194, Regent-street."

GALVANISM v. EPILEPSY.

"Near Leamington, April 20, 1874.

"Sir,—When I was in London about ten weeks ago I bought from you some Combined Bands for a young man who had been afflicted with Epileptic Fits for more than ten years. They had varied in frequency, but he had never, since his first attack, been five weeks without a fit. He has now worn your Bands for rather more than nine weeks, and has never had a fit during that time, and believes himself to be cured; but I shall make him continue to wear the Bands for some time longer.—Yours faithfully,

"(Rev.) W. C. HAYWARD.

"J. L. Pulvermacher, Esq., 194, Regent-street."

GALVANISM v. CHRONIC RHEUMATISM.

"Farnborough, near Wantage, Berks, July 22, 1874.

"Dear Sir,—I am glad to inform you that the Galvanic Chain Band you sent me on the 25th of May has done wonders for my poor mother, who was suffering from chronic rheumatism and paralysis in the left arm. For four months she was never out of pain, night or day. Her arm was useless. The doctor said the strength was gone from the muscles; but by wearing the chain band forty days the pain began to leave, and she still continues to wear it. The strength is gradually returning—indeed, she is a wonder to herself. I also tried the band in a case of gout, and it soon eased the pain. I shall ever recommend your bands to friends suffering with such complaints. You may make what use you like of my letter.—I am, yours truly,

"M. WYLD.

"Mr. J. L. Pulvermacher, 194, Regent-street."

GALVANISM v. NEURALGIA.

"Berwick-on-Tweed, May 6, 1874.

"Dear Sir,—Some two years ago I got one of your Chain Bands, being advised to try it for Neuralgia, which it entirely dissipated. Finding it of such value, I operated on several people similarly afflicted, and with complete success.—Yours truly,

"J. M. MIDER.

"J. L. Pulvermacher, Esq., 194, Regent-street."

GALVANISM v. NEURALGIA.

"Banting, Co. Cork, Ireland, May 26, 1874.

"Dear Sir,—I beg to inform you that through the blessing of God I have derived great benefit from the use of a 21s. Belt for Neuralgia.—Yours truly,

"LIZZIE S. MEARA."

"Mr. J. L. Pulvermacher, 194, Regent-street."

GALVANISM v. GOUT.

"Chepstow, Monmouthshire, March 11, 1874.

"Dear Sir,—I am very sorry I have not written before to tell you that the Belt I had of you last June has quite cured me. I only wore it six weeks, according to directions, and I can assure you I can walk as well as ever I could. It was a severe attack of gout in my feet and legs. I had not walked about for four years, not without suffering a great deal of pain. How good it seems to be to walk about again, and in such comfort too! I have recommended your Belts to many since.—I am, dear sir, your obedient and thankful servant,

"R. B. FOWLER.

"J. L. Pulvermacher, Esq., 194, Regent-street."

N.B.—In contradistinction to those unprincipled advertisers who publish statements *solely on their own authority*, Mr. PULVERMACHER refrains from putting forward any statements of his own in favour of his Medico-Galvanic Appliances, but confines himself to quotations from the opinions of competent medical and scientific authorities, including Sir C. LOCOCK, Bart., M.D., F.R.C.S.; Sir HENRY HOLLAND, Bart., M.D., F.R.C.S., and F.R.S.; Sir J. MARTIN, Bart., C.B., F.R.C.S., F.S.A., and F.R.S.; Sir W. FERGUSSON, Bart, M.D., F.R.S., F.R.C.S., &c.

Mr. PULVERMACHER challenges the strictest investigation of his numerous documents and testimonials, medical and private, which are published in his Pamphlet above referred to.

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